The Churchman.

The Rev. HENRY N. HUDSON, M.A., Editor.] "The Church of the Living God, the Pillar and Ground of the Truth." [Vol. XXIV, No. 16.—Whole Number 1213.

JOHN HECKER, PROPRIETOR. NEW-YORK, JUNE 17, 1854. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.........................at 9 A. M. and 3 P. M.
St. Luke's Church.......................... 8½ " 5 "
Church of the Nativity..................... 9 A. M.
Church of the Annunciation............ 8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion............ 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, 8½ A.M.
Church of the Transfiguration......½ to 9 A. M. and 6 P. M.
Church of the Holy-Apostles............. 9 "
Church of the Holy Innocents............ 9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights........ 9 A. M.
St. Mary's Church, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JUNE.

18. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
25. Second Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Third Sunday after Trinity.
9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

THE CHURCH AT HOME.

New York.—The new edifice of Zion church, we understand, was opened for Divine Service last Sunday, the 11th inst. The building is expected to be consecrated sometime in the course of the present month; at which time we shall hope to give our readers a full account of this substantial addition to the ecclesiastical strength and beauty of the city.

The prospect now is, that not less than the usual number of our clergy will be abroad this summer. Last Saturday, the 10th inst., four, of this Diocese, embarked in a body for Europe,—the Rev. Messrs. Bedell, Eigenbrodt, Tuttle, and Windsor. The departure of the latter gentleman is especially mentionable, inasmuch as he bears an important charge and mission from the Church Book Society. The nature and scope of his commission will be seen from the following resolutions passed unanimously at a meeting of the Executive Committee of that institution, held on the 7th inst.:

Resolved,—That the Rev. Mr. Windsor be hereby appointed to represent and act for this Institution during his stay in England, in consulting with Church Societies, Booksellers, and with Publishers of Church Books in England, and in making inquiries in relation to Sunday Schools, Parochial Schools, matters connected with Education in the Church, etc., and to report from time to time to this Committee, as he may deem it expedient.

Resolved,—That the Bishop, the Editor, and the Treasurer, be appointed a Committee to prepare and furnish the necessary credentials to the Rev. Mr. Windsor, and to give such further instructions to him, in reference to the prosecution of his inquiries, as they may deem expedient.

The following is a copy of the Letter of Instructions given to Mr. Windsor in pursuance of the above resolutions, by the Special Committee appointed for that purpose:

"The Bishop's Room, 637 Broadway,
"*New York*, June 8th, 1854.

"Rev. and Dear Sir: In accordance with the Resolutions unanimously adopted by the Executive Committee of the 'Gen. P. E. S. S. Union and Church Book Society,' (printed copies of which are herewith furnished,) you will observe that you are charged with a commission in behalf of the Society to represent and act for it in all such ways as may seem calculated to further its best interests.

"We no not suppose, Rev. and Dear Sir, that it is at all necessary to enter into any detail of instructions for your course, while engaged in discharging the duty you have assumed. We prefer to leave the whole matter to your discretion and prudence, in making such inquiries as may be expedient, and in placing the character and position of our Society fairly before the Bishops, Clergy and Laity of the Church of England.

"We beg you, Sir, at the same time, to assure the Fathers and Brethren of our Mother Church of the deep interest and unfeigned sympathy of American Churchmen in all that concerns their well-being, and especially in all that relates to Christian education.

"Commending you to God's grace and protection, and invoking His blessing upon your mission, we remain, Rev. and Dear Sir, very faithfully yours,

"Jona. M. Wainwright, Provisional Bishop of New York;
"J. A. Spencer, Editor and Secretary of the Society;
"John W. Mitchell, Treasurer;
"Committee."

Connecticut.—Between the 22d of May and the 5th of June, inclusive, Assistant Bishop Williams confirmed as follows: St. Peter's church, Plymouth, *eight;* Christ church, Harwinton, *two;* Trinity church, Milton, *four;* Christ church, Bethlem, *three;* St. Paul's, Woodbury, *eleven;* Christ church, Roxbury, *one;* St. Paul's, Bridgewater, *one;* St. Gabriel's, Windsor, *four;* Christ church, Hartford, *twenty-four;* St. John's, Warehouse Point, *eleven:* in all, 69.

Western New York.—Between the 28th of May and the 5th of June, inclusive, Bishop De Lancey visited and confirmed as follows: Grace church, Lockport, *sixteen;* Christ church, Lockport, *five*, the services being held in the Union school-house; St. Paul's, Lewiston, *nineteen;* in the Academy at Royalton, *two;* St. John's, Medina, *ten;* Christ church, Albion, *twelve;* St. Luke's, Brockport, *fifteen*, the services being held in the Presbyterian meeting-house; St. James', Batavia, *seventeen;* St. John's, Stafford, *fourteen;* St. George's, Mumford, *one;* St. Mark's, Le Roy, *ten:* in all 121. In the course of his tour, the Bishop consecrated one church, administered the Lord's Supper four times, preached 29 times, confirmed 215 persons, and travelled about 750 miles.

At Lockport, two handsome Gothic churches are in course of erection, and are expected to be ready for consecration before Christmas.——At Brockport, a subscription of $6,000 has been made, and plans and estimates ordered for a handsome church, which it is hoped will be built this summer.——Since the Bishop's former visit, the parish of St. James', Batavia, have greatly improved and beautified their church at a cost of about $7,000.——Within the past year, a handsome organ has been obtained for St. John's church, Stafford, and the parish school conducted by the rector has been much enlarged, the number of scholars ranging from 60 to 80.

For the above items we are indebted to the *Gospel Messenger*, which adds the following, justly calling it "very handsome:"

On the 31st ult., our highly esteemed brother, the Rev. Dr. Gregory, of St. James' church, Syracuse, received a telegraphic message from that noble-hearted Churchman, Mr. Robert B. Minturn, requesting Dr. G. to meet him at the depot in Syracuse at 12 M. He did so;—when Mr. Minturn gave him a passage ticket on one of his packets from New York to London, and return. Another noble-hearted man, Mr. Hamilton White, of Syracuse, hearing of this, immediately sent word to Dr. Gregory that he could depend upon him for the amount of *five hundred dollars* towards his expenses. The Dr. is in feeble health, and will probably avail himself of the offer so generously made. With the prayers of the Church for the Doctor's prosperous voyage will be mingled blessings on the heads of the worthy men whose kindness has enabled him to undertake it.

New Jersey.—On Tuesday, 30th May, in Grace church, Newark, the rector, the Rev. Mr. Stewart, the Rev. D. Watson, and the Rev. Professor Doane read Evening Prayers; the Rev. Mr. Stubbs preached, and the Bishop confirmed *fourteen persons.*

Many of our readers will be grieved to learn the death of Jacob Zehner, Professor of Mathematics in Burlington College. On Wednesday, the 7th inst., the Faculty held a meeting and had the following entered upon their minutes:

The Faculty of Burlington College, in directing the record of the death, on Tuesday, June 6th, of their late learned and lamented associate, Jacob Zehner, A. M., Professor of Mathematics, append to it the following minute, as the expression of their sorrow, and their tribute to his rare excellence, as a Scholar, a Teacher, and a Man.

Professor Zehner has been connected with the College, almost from the beginning. He brought with him the highest testimonials of mathematical science and personal worth: and he has more than sustained them all. He was a mathematician of a very high order; and most ardently devoted to the studies of his department. His mind and his whole temperament were eminently philosophical. Had he been spared to middle life, his name would have been on some of the highest places, on the roll of science.

As a Teacher, he was most faithful and most successful. He spared no pains, he withheld no effort, for the advantage of his pupils. His manner of conducting the recitations of his department was admirable. His entire self-possession was conclusive evidence of his complete mastery of the subject: and in the serene light of his clear mind, the most abstract investigations became beautiful and attractive. His classes were thoroughly instructed, and his examinations uniformly did honour to them, and to himself.

As a man, Professor Zehner was of inimitable simplicity and modesty. He seemed to have no self. "A little child" was his best and truest exponent. He was of the calmest, sweetest temper. In the administration of discipline the firmest integrity was admirably blended with the most tender allowance for human infirmity. During his sickness, he was of unwavering gentleness and patience. He simply submitted to the will of God. "That is the best," he said. He died, "in the confidence of a certain faith," and "in the comfort of a reasonable, religious and holy hope." He sleeps in Jesus. And his bereaved associates sincerely mourn the loss; which, is, to him, they are well assured, an infinite gain.

G. W. Doane, *President.*
John L. Watson, *Rector.*

Burlington College, 7th June, 1854.

The following proceedings of a meeting of the Students have been sent to us for publication:

At a meeting of the students of Burlington College, assembled in consequence of the melancholy tidings of the death of Professor Zehner, for many years the able occupant of the Chair of Mathematics, G. H. McLoughlin, of the *Senior Class*, T. Gardiner Littell, of the *Middle Class*, and Wm. B. Dayton, of the *Junior Class*, having been appointed to draft resolutions suitable to the occasion, presented the following, which were unanimously adopted:

Whereas, we have this day received intelligence of the death of Professor Jacob Zehner, therefore, be it

Resolved, That we are unable sufficiently to express our sorrow at the loss which we have hereby sustained: that in the death of Professor Zehner, Burlington College has lost one, whose noble qualities and manly virtues all acknowledge as pre-eminent, and whose worth will be as long remembered as his memory will be cherished. That he was to us a most faithful and earnest instructor, a vigilant guardian, a true and loving friend; that he was ever unsurpassed in the discharge of his duty; faithful and unflinching where firmness was requisite; kind and forgiving where gentle feelings were allowed their sway. That his untimely departure from among us has left a void which will remain unfilled through our College life, and which will be carried forth with us into the world.

Resolved, That we endeavour, by these expressions of our grief, to manifest the sympathy which we feel with his friends, unconnected with our College; we deeply mourn with them the untimely loss with which God in His wise providence has visited us. Our consolation is, that the virtues exhibited on earth have gained for him a blessed reward.

Resolved, That the usual badge of mourning be worn by the students for the space of thirty days. That a copy of these resolutions be forwarded to the family of the deceased; and that they also be published in the *Burlington Gazette*, the *New York Daily Times*, *The Churchman*, the *Pennsylvania Inquirer*, and the *Banner of the Cross.*

Henry O. Clagett, Chairman.
P. Voorhees Finch, Secretary.
Burlington College, June 7, 1854.

In addition to the account, which we gave last week, of the proceedings of the Annual Convention, we learn some further particulars from the *Banner of the Cross.* The main elections resulted as follows: For Standing Committee, *Clergy*,—The Rev. H. Finch, J. L. Watson, D.D., J. A. Williams, A. Stubbs; *Laity*,—J. J. Spencer, M. D., C. C. Stratton, J. C. Garthwaite, E. B. D. Ogden. Delegates to the General Convention, *Clergy*,—The Rev. C. Dunn, J. L. Watson, D.D., A. Stubbs, S. L. Southard; *Laity*,—J. W. Miller, D. B. Ryall, R. B. Aertsen, W. Wright.

Five new parishes were admitted into union, namely, St. James', Long Branch; St. Stephen's, South Amboy, Trinity, Hoboken; Grace, Orange; and Grace, Plainfield. The *Banner* gives the following notice of the Bishop's Charge:

It was an earnest and careful argument from the condition and needs of the Church, and the duties and dangers of her ministry. Its subject was, "The Church sufficient, through the Cross, for the salvation of the world." After alluding to the close connection which had so long subsisted, between himself and "the flock of whose shepherds he was, under God, the shepherd;" and to the solemnity of his position with regard to them, as the teacher of the teachers, he entered upon the immediate subject of the charge. The duty of the clergy, he remarked, is to stand by the Church *as it is*, faithfully to obey, work in, and carry out, the plan and provisions of the Church; and still, while we stand by it, to enlarge, and to invigorate it, to meet all the demands of an age of progress. To accomplish our duties and avoid our dangers, we need a self-denying faith that shall bring men into the ministry without regard to what they shall eat, or what they shall drink, or wherewithal they shall be clothed; a sense of strict responsibility to God, to use His silver and His gold, not for themselves or their heirs, but for the church and poor of Christ; an increased number of clergy and the aids of Church schools, Church hospitals, Church homes for the poor and bereaved of every kind, and, above all, more prayer, to which these things shall all be granted.

Delaware.—The 64th Annual Convention of the Diocese met in Trinity church, Wilmington, on Wednesday morning, 31st ult. It had just organized, when the terrific powder explosion took place, with the particulars of which our readers have before this been made acquainted. The church edifice was shaken as by an earthquake, and many of the panes of glass were broken. The consternation of the assemblage at the frightful event may readily be conceived. Of this awful event a correspondent of the *Episcopal Recorder* gives a pretty full account, from which we extract so much as relates more particularly to Bishop Lee:

The effects of the explosion on the Bishop's house and grounds were dreadful; the front wall is almost gone, whilst the other walls are greatly damaged, large trees are torn up by the roots, flowers and shrubbery are destroyed, and fences are scattered into fragments. There were in the house at the time of the explosion, a young lady a niece of the Bishop's, two of his children and two domestics. The niece was injured, but not seriously, by the falling of portions of the ceiling of the Library in which she was sitting; one of the children was cut in the forehead, but not to any great extent; the other, excepting a few bruises, was uninjured; one of the servants escaped with a number of bruises, the other I regret so say, was much injured by a large quantity of window glass being thrown into her face; the physicians are not yet able to determine whether she will lose the use of her eyes or not.

Had it not been for the abundant foliage in front of the Bishop's dwelling, one brick would not have been left upon another, neither would a solitary member of his family have escaped destruction. The Bishop and his estimable wife are so filled with gratitude to Almighty God for the preservation of their family that they seem to regard but little the destruction of their delightful residence, with the greater part of its furniture. I am very glad to say that the Bishop's extensive and valuable Library has received but little damage. Some idea of the terrible force of the explosion may be gathered from the fact that the tire of one of the wagon wheels weighing 100 pounds, was thrown 200 feet, and the fragment of another tire four inches broad and one inch thick, was driven *across* the grain, almost through the trunk of a large elm tree.

The first business of the Convention, after the opening religious services, was to pass the following resolutions, which were offered by W. P. Reed, Esq., and unanimously adopted:

Resolved, That while this Convention shares in the grief caused by the terrible disaster which has occurred this day, it has special cause for sorrow in the fact that the calamity has so heavily fallen on our revered and beloved Diocesan; but we have at the same time abundant cause for gratitude to God for the signal preservation of his family.

Resolved, That this Convention respectfully tender to the Rt. Rev. the Bishop of the Diocese, their condolence with him in the afflicting occurrence of the morning.

On Thursday morning, after religious services, the Bishop returned thanks to the Convention for the above resolutions; and on motion of the Rev. W. H. Brooks [illegible] wing was unanimous[illegible]

Resolved, That the Bishop [illegible] in his judgment he may [illegible] it best, be requested to have transmitted to each officiating clergyman in the Diocese, the form of special Thanksgiving and Prayer set forth by him, and used during the service of this morning, with the request that the same be used on one or more occasions of public worship.

The Bishop accordingly set forth an appropriate form of Special Thanksgiving and Prayer.

The main elections for the year resulted as follows: Standing Committee, *Clergy*,—The Rev. Messrs. S. C. Brinkle, Charles Breck, J. B. Clemenson; *Laity*,—Messrs. Samuel Baily, S. W. Curtis. Delegates to the General Convention, *Clergy*,—The Rev. W. H. Brooks; *Laity*,—Mr. J. F. Burton. After a second ballot for the other three clerical and three lay delegates, there being no election, further balloting was on motion postponed. It was also on motion resolved to omit for the present the election of the Missionary and Education Committees. Whereupon, after the other usual business, the Convention adjourned. The *Recorder*, from which the above account is chiefly made up, gives no report of the Bishop's address, or whether he delivered any.

The cornerstone of a new church at Lewes was laid on Saturday, the 27th ult.

Maryland.—The Annual Convention of the Diocese met in St. Peter's church, Baltimore, on Wednesday, the 31st ult., Bishop Whittingham presiding. Forty-four clergymen and forty lay delegates were present at the opening, and several others came in afterwards, and took their seats. Dr. H. Colburn was re-elected Secretary, and Dr. J. H. Alexander appointed his assistant. The sermon was by the Rev. J. H. Morrison, a very able and excellent discourse in itself, and well suited to the occasion. As it has already, in compliance with a strong request, been published, we shall seek an opportunity hereafter to lay some portions of it before our readers. After the usual religious services, including the Holy Communion, the Bishop read his annual Address, together with the reports of Bishops Whitehouse and Southgate, who performed duty for him during his absence; all showing an uncommonly large number of confirmations, and a steady progress in every branch of the service. Prayers were announced for every morning during the session at 6 o'clock, and the Lord's Supper at 8. Applications were received for the admission of several new parishes into union, and for the organization of others.

On Thursday, the Rev. C. K. Nelson offered a resolution, proposing to establish the salaries of married clergymen at a minimum of $800; of unmarried, $400; the deficiency, if there were any, to be made up by a tax on other parishes at the rate of 25 cents for each communicant. The subject was referred to a strong Committee, consisting of the Rev. Mr. Nelson, and Messrs. P. W. Crane, E. F. Chambers, S. Sprigg, H. D. Evans, and T. S. Iglehart.

The report of the Baltimore City Mission Committee was presented by the Rev. Dr. McJilton, General Agent. The subject drew forth much able discussion, being justly regarded as one of the most important that could come before the Convention.

On Friday morning, the fifth ballot for Standing Committee resulted as follows: For the Western Shore,—The Rev. Drs. Wyatt and Pinkney, and the Rev. Messrs. Hutton and McKenney; Eastern Shore,—The Rev. Messrs. Owen, Goldsborough, and Crosdale.

The Convention closed its session on Friday, having been characterized throughout by the utmost harmony and good feeling. The only subject that elicited any warmth of debate was a proposed change in the canon touching "The Maintenance and Extension of Religious Worship and Instruction." The change was of a local nature, applying, at present, only to Baltimore. The debate occupied considerable time, and was closed by the Bishop in a speech of great power, giving a history of the canon and of the circumstances in which it originated, and alluding to similar canons now operating successfully in England and the British provinces in this country. His speech is said to have satisfied many that were in doubt before, as to the practical working of the canon, which, it is now believed, will fully answer the end for which it was framed.

One of the most important acts of the session, was a resolution authorizing the four Committees of this canon to appoint a general agent to visit the parishes throughout the Diocese, and organise in the several counties of the State co-operating Committees under the canon. On this subject, the *Banner of the Cross*, from which our report is condensed, remarks as follows:

By this movement, the work of missions in all that it comprises in the command of the Lord to preach the gospel to every creature, may be thoroughly carried out. If means are secured and missionaries appointed to operate throughout each county of the State, and in each parish of the Diocese, the poor as well as the rich will receive the ministrations of the sanctuary. Such is the object contemplated, and both clerical and lay members of the Convention appear to be earnestly desirous of carrying it out. By the agent so employed, the Bishop of the Diocese may be aided materially in the performance of his duties. Relieved of much labour which, in this Diocese, is rendered by habit peculiar to the Episcopate, he may the more effectually perform those that constitutionally attach to his high office. It is a matter of surprise that this subject has not been more extensively considered. Doubtless the Bishops of the various Dioceses of the country might find great relief in the removal of duties, not strictly Episcopal, from their responsibility, and allowing the full exercise of intellect and strength for the performance of those that are so. In the English Church there are officers for this purpose, and there are perhaps no good reasons why we should not have them in the Church in our own country.

The *Banner* also makes the following account of a public meeting of the Baltimore City Mission, held in St. Peter's church on the evening of Wednesday the 31st ult., the Bishop of the Diocese presiding:

A report of the proceedings of the Baltimore City Committee, authorized in its organization by the Convention of the Diocese, was read by the Rev. J. N. McJilton, D. D. Two of the missionaries, the Rev. R. B. Sutton, and the Rev. E. B. Tuttle, made statements of most interesting character in relation to their visits among the poor, and the success that has attended their efforts. The meeting was then addressed by the Hon. E. F. Chambers in a clear and forcible speech, urging the lay membership of the Church to activity in the support of an enterprise so full of interest, and which is operating with so much usefulness to society.

The Rev. Dr. Van Kleeck, Secretary of Domestic Missions, succeeded Judge Chambers in a highly appropriate and affecting address, upon the religious aspect of the great question of duty in the support of Missions, Foreign, Domestic, and Local; and made an especial appeal on behalf of the Baltimore City Mission, the cause of which was then before the meeting. The Bishop was upon the floor two or three times, and as often addressed the congregation. His appeals were fervent, forcible, and doubtless will operate for good upon the hearts of many of his hearers.

A collection was taken up in behalf of the Mission, and the services closed with prayer.

The meeting was one of the largest that has assembled in behalf of the Mission. The interest of the occasion was kept up until nearly 11 o'clock; nor were the persons in attendance in a hurry to depart, even at that late hour. The interest felt in behalf of the cause is evidently increasing. The Church is awakening to its duty, and the promise of great good is apparent. To the exertions and prayers of the parties engaged in this excellent work the Lord will give His blessing, and if faithfully pursued in His name, it must be prosperous.

A correspondent sends us the following paragraph, for which he will please accept our thanks:

"There was organized in Baltimore, on the 1st of June, a Diocesan Brotherhood. Under a constitutional provision of the General Convention, when more than one Brotherhood exists in the State it is made the duty of such Brotherhoods to form a Diocesan Brotherhood, to be composed of all the local Brotherhoods in the Diocese. A Brotherhood of the Protestant Episcopal Church has existed in Baltimore for nearly three years past; another has recently been formed in Cumberland. A Convention of Delegates from these two Local Brotherhoods met in Baltimore on the 1st of June and organized a Diocesan Brotherhood and adopted a Constitution and By-Laws for their future government. They elected the permanent officers for the ensuing year; the following were elected the Standing Committee: the Rev. Geo. A. Leakin, the Rev. D. Hillhouse Buel, Mr. J. Shaoff Stockett, Mr. M. H. Howe, and Thomas F. White. There were several persons other than Delegates present on the occasion, from different parts of the State, who seemed to feel an interest in the matter, and it is to be hoped that before long many Brotherhoods will be formed throughout the Diocese. These associations, conceived in the best spirit and pursuing the most laudable objects, are increasing and multiplying, and it is devoutly to be wished that the day is not distant when they shall prove most potent and valuable auxiliaries to the Church in her mission of evangelizing the world."

Virginia.—An ordination was held in St. Paul's church, Lynchburg, on Sunday the 28th ult., when the Rt. Rev. the Bishop of the Diocese admitted Messrs. Dabney Davis and Edward Anthon to the Order of Deacons. Also, at the same time and place, Assistant Bishop Johns conferred Priest's Orders on the Rev. Messrs. J. W. Chevers and W. M. Nelson. The candidates for the Deaconate were presented by the Rev. Dr. Sparrow; those for the Priesthood, by the Rev. A. Wade. The sermon was by the Rev. Dr. Anthon, of New York.

North Carolina.—On Sunday the 21st ult., Bishop Atkinson held an ordination in St. James' church, Wilmington, admitting Messrs. John Beckwith, Jr., and B. S. Bronson to the Order of Deacons.

Alabama.—The Annual Convention of the Diocese met in St. Paul's church, Carlowville, on Thursday the 11th ult. The sermon was by the Rev. Mr. Ellis. During the session, fifteen clergymen of the Diocese and lay delegates from ten parishes were in attendance. A correspondent of the *Church Herald* gives the following account of the proceedings:

Although nothing of special importance was transacted, yet the Convention was, on many accounts, unusually interesting. The number of confirmations reported was double the average of former years, while other evidences of a healthy and vigorious growth were by no means wanting. One church was reported as having been consecrated, one more as awaiting consecration, and three others as nearly completed. The Parochial Reports also showed that the coloured population had not been neglected, and that much success had attended the labours in their behalf. Perhaps, however, the most interesting circumstance connected with the Convention was the sermon before it, by the Rev. Mr. Hanson in aid of the Diocesan Society for the behalf of disabled Clergymen, and of the Widows and Orphans of deceased Clergymen. It was indeed an able and truthful discourse, depicting in strong but unexaggerated colours, the cares, anxieties, and privations necessarily incident to the ministerial life, and urging upon the people the duty of furnishing a comfortable maintenance to the clergy whilst living, and of making some provision for those whom their death would render helpless and destitute. We hope to see this sermon published, and we trust that if such is the case, all true friends of the Church will unite in giving it an extensive circulation. And in this connection, we would mention that, at the last session of the Legislature of Alabama, a liberal charter was granted to our Diocesan Society which is now organized upon a permanent basis, and promises to be an instrument of great efficacy and usefulness.

On Tuesday the 9th ult., Bishop Cobbs held an ordination in the church of the Holy Cross, Uniontown, admitting Mr. Stephen R. Wright to the Order of Deacons. The sermon was preached by the Bishop, and the candidate presented by the Rev. Mr. Murdaugh, rector of the parish. Mr. Wright has been for many years a Presbyterian minister. We take pleasure in claiming him as a fellow-alumnus, and an excellent friend of ours in days gone by; and we congratulate him heartily on having found refuge in the bosom of our holy and beautiful Mother.

On Sunday the 14th ult., the Bishop held another ordination, admitting the Rev. Messrs. R. D. Nevins and S. U. Smith to the Priesthood. The sermon was preached by the Rev. Mr. Banister, and the candidates presented by the Rev. Mr. Mapey.

On Tuesday the 16th ult., the new edifice of St. Luke's church, Cahaba, was consecrated by the Rt. Rev. the Bishop of the Diocese. Nine clergymen, besides the Bishop, were present. A correspondent of the *Church Herald* pronounces the church to be "decidedly the handsomest thus far erected in Alabama." It is entirely finished, will seat some 300 persons, and cost about $6,000.

Tennessee.—The Rt. Rev. the Bishop of the Diocese made a visitation to St. Luke's church, Jackson, from the 5th to the 9th ult., inclusive, preached several times, and had two confirmations, giving the sacred rite to *thirteen* persons.

A subscription of some $1,400 has been raised towards building a church at Somerville, and it is thought the work will be carried through, if the regular ministrations of some faithful pastor can be secured for the place.

Ohio.—The *Western Episcopalian* reports the following confirmations by Bishop McIlvaine, during his late visitations: Dresden, *sixteen;* Madison, *three;* Strongsville, *three;* Penfield, *two;* Medina, *thirteen;* Massillon, *four;* Hudson, *eight;* Cuyahoga Falls, *seven;* Akron, *two;* Warren, *seven;* Boardman, *six;* Canfield, *four;* St. Paul's, Cincinnati, *nineteen:* in all, 93.

Iowa.—The Annual Convention of the Diocese met in the Presbyterian Lecture-room at Davenport, on Wednesday the 31st ult., Bishop Kemper presiding. The sermon was by the Rev. John Batchelder. In his address the Bishop spoke of their electing a Diocesan of their own, and a Committee was appointed to take that matter into consideration. Early in the session, a motion having been made that it was expedient to proceed at once to the choice of a Bishop, a lengthy discussion rose thereupon, Judges Johnson, Greene, and Rorer, Generals Reid and Van Antwerp, and some of the clergy, taking part in it; some alleging the motion to be uncanonical, as there were not six presbyters in the Diocese, of a year's settlement *retrospectively*, in as many parishes. On motion of Judge Rorer, an attempt was made to stay further action by the following:

Resolved, That the further consideration of the report of the Committee be postponed until the next annual Convention, at which time, if canonically competent, it is recommended that a Bishop for the Diocese be elected.

The motion being overruled, the election went forward and resulted as follows: For the Rev. H. W. Lee, D.D., five clerical and five lay votes; for the Rev. J. L. Clark, D. D., of Connecticut, one clerical and four lay votes. The election of Dr. Lee being declared, the following protest was thereupon offered by the Rev. Alfred Louderback in behalf of the minority, and, after some objection, was ordered to be entered on the Journal:

We the undersigned clerical members and lay deputies to the annual Convention of the Diocese of Iowa, holden in the city of Davenport, on the 31st day of May, 1854, hereby protest against the election of a Bishop for said Diocese upon the following grounds, to wit:

The 2d canon of 1844 of the General Convention required that there must be at the time of the choice of a Bishop, and have been during the year previous, at least, six officiatory Presbyters therein, regularly settled in a parish or church, and qualified to vote for Bishop; and inasmuch as the conditions of the said canon have not been complied with, there being but *four* Presbyters, as alleged by us, who have been engaged permanently by a parish for a term not less than one year, we protest against said election and pronounce it null and void. Signed by The Minority.

On entering the protest, Mr. Louderback remarked that the minority were governed by their conscientious convictions, that the election was uncanonical; and that, if they were found to be in error, (of which the Bishops and Standing Committees throughout the Church were the proper judges,) and Dr. Lee should become their Bishop, none would receive him with a warmer heart, than himself and those acting with him. Bishop Kemper is said to have stated openly that he was satisfied the Convention had not the canonical power to elect a Bishop of their own at present.

The Committee appointed on that subject having reported that the Diocese was entitled to two Trustees of the General Theological Seminary, Mr. Louderback and Judge Johnson were thereupon chosen to that office.

On motion of Mr. Louderback, order was taken, that in case the election should be confirmed by the Dioceses, the Standing Committee use their influence to have the consecration take place in the Diocese, and Bishop Kemper appointed the consecrating Bishop.

The other usual matters of business being disposed of, the Convention adjourned, to meet at Burlington on the last Wednesday in May, 1855.

Our report is made up from the *Davenport Commercial*, a copy of which has been sent to us. We mention this, because the *Western Episcopalian* gives the votes somewhat different, and indulges withal in an ungracious fling at Bishop Kemper and Mr. Louderback. Certainly, it would be somewhat hard, if, after having endeavoured so much to pack the Diocese with men of their own faction, the E. K. Society should be disappointed. The report in the *Commercial* bears marks of being carefully made up, and, we doubt not, is correct in its statements.

Imperfect in original

LINES WRITTEN IN EARLY SPRING.

I heard a thousand blended notes,
While in a grove I sate reclined,
In that sweet meed when pleasant thoughts
Bring sad thoughts to my mind.

To her fair works did Nature link
The human soul that through me run;
And much it grieved my heart to think
What man has made of man.

Through primrose tufts, in that sweet bower,
The periwinkle trailed its wreaths;
And 't is my faith that every flower
Enjoys the air it breathes.

The birds around me hopp'd and play'd;
Their thoughts I cannot measure:—
But the least motion which they made,
It seemed a thrill of pleasure.

The budding twigs spread out their fan,
To catch the breezy air;
And I must think, do all I can,
That there was pleasure there.

If this belief from heaven is sent,
If such be Nature's holy plan,
Have I not reason to lament,
What man has made of man?

—Wordsworth.

COMMUNICATIONS.

For The Churchman.

THE CHURCH'S DOCTRINE OF THE CHURCH.

Our Church declares in her nineteenth Article of Religion, that "the visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

Holy Scripture represents the Church of God and of Christ as not only designed for all men during the term of their earthly probation, but also including the faithful departed during their rest in paradise, and to include them in the everlasting enjoyment in heaven, after the judgment of the great day, of their "perfect consummation and bliss both in body and soul;" when they will be joined with that glorious Church which is composed of Angels and Archangels, and all the company of heaven. As composed of the disciples of Christ on earth, it is called "the visible Church;" that is, the Church as it can be seen, known, joined, and followed, by men on earth. As composed of the faithful who have departed this life, it is invisible to us. It would be easy to show that the Bible nowhere recognises two Churches on earth, a visible and an invisible. Its references are constantly to *the Church*—not *a Church*—which men are to enter by Baptism; in which they are to partake, in the outward and visible elements of bread and wine, of the body and blood of Christ; and in which they are to be built up in the true faith and piety of the Gospel through the pastoral labours of an externally commissioned ministry. Although, however, the Bible does not justify the belief of there being two Churches on earth; yet does it make a broad distinction between the faithful and unfaithful members of the one Church. The blessings of that Church are designed for all its members. Its promises are made to all. As with God's promises generally, however, to moral agents, He is pleased to make them on certain conditions. Those members of the Church only who perform the conditions, will fully enjoy the blessings of its membership, and be made partakers of the everlasting promises extended to it. Although, therefore, they do not form a Church—an invisible Church—by themselves, as distinguished from a visible Church formed of all who have been baptised; yet they are a portion of members of the Church, whose character, priviliges, and hopes, raise them infinitely above those who are unfaithful members. The great and precious blessings promised to the children of God are secured to them by Christ, who procured them for them, because they receive Christ, and embrace Him, and cast themselves upon His mercy, in the true and living faith which he requires. While they continue in this—not because it has any merit, but because Christ is pleased to require it as the condition on which His merits will be available for them—they will be *kept by Him* (for all their faith and piety and obedience have, in themselves, no worth or power) as objects of His favour here, and of His everlasting salvation hereafter. The unfaithful members of the Church, though they belong to Christ, are among His people, and have the privilege of being saved by Him if they will, are, on this very account, the more guilty, and exposed to the more horrible punishment, for denying Him in their unholy hearts and sinful lives.

No principle is clearer in the whole tenor of the Bible, than that God deals with man as a moral agent. He has made him a moral agent; and His dealing with him as such, is His sovereign will and pleasure. It is a truth and fact placed by divine revelation beyond the bounds of all rightful exercise of man's philosophy. We have nothing to do with reconciling it with the attributes of Deity. It *is* reconcilable, because, according to God's word, *it exists.* As papists in other matters of revelation, so calvinists in this, have done infinite mischief to the Gospel by interposing the ingenious conceits, elucidations, and enlargements of human philosophy and metaphysics. *It is true*, that, with all His supreme power, omniscience, and therefore prescience, it is God's pleasure that man should be a moral agent, subjected to no necessity, or compulsory predestination, in his character, life, and conduct. All the divine promises and dispensations are revealed to us as in entire accordance with this great principle in the dealings of God with man. There is, therefore, no body of men in this world who are a church assured unconditionally and indefeasibly of the fulfilment in themselves of God's promises to His Church. All the members of the Church—a visible society—are the subjects of these promises; but conditionally so; to none of them will they be fulfilled, unless the terms on which they are made are complied with.

The writer trusts that he has shown, in a recent communication, that the Church, as a visible body, with its ministry, sacraments, and worship, has all the blessings and promises of the evangelical covenant made to it. As however, it would be inconsistent with the whole tenor of Scripture, to suppose that these are made to individuals personally, otherwise than as they are personally true to evangelical faith and piety; it follows that they are made to individual members conditionally. Attention to the Church's language on this subject, especially in her baptismal offices and catechism, proves that she is herein entirely accordant with Scripture.

It cannot therefore be admitted that there is in this world one Church, visible, for certain formal and temporal purposes; to exert, perhaps, on philosophical principles, a good moral influence on society; and another, invisible, to which are made, and indefeasibly secured, God's promises of spiritual and eternal blessings.

In speaking of "the visible Church," the nineteenth Article means *the* Church of Christ on earth.

What does it say of this? It "is a congregation." Of course, the word "congregation" is not here to be taken in the sense of a mere local gathering. It has the more extensive, and not less proper, meaning, of a society bound together by certain rules and principles, however extensive the spread of that society.

"A congregation of faithful men".—The twenty-sixth Article opens with these words:—"Although, in the visible Church, the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments:" thereby assuming as undeniable the fact that there are evil as well as good men in the Church. The words "faithful men", then, in the nineteenth Article, cannot mean that there are none but good men in the Church. In the third chapter of Galatians, verses 23–26, "faith" is evidently taken to mean the Gospel dispensation; the profession of which is shown by a comparison of these verses with other parts of the epistle, to be supposed in the case of many who nevertheless are far from being good Christians. The term "faithful," then, may mean, and in the nineteenth Article, must be understood to mean, those who make profession of the Gospel as their religion, are Christians or disciples of Christ, as distinguished from those who profess other religions, and to be disciples of other masters. Inasmuch as Christ has been pleased to ordain that men are to be made His disciples by Baptism, there can be no true profession of being His disciples, except by those who have been baptized. As says our twenty-seventh Article: "Baptism is a sign of profession, and mark of difference, whereby *Christian men* are discerned from others that be not *christened.*" According to this, the Church holds none to be, in a proper sense, Christians, who are not christened, or baptized. And this agrees exactly with what the Holy Ghost said by St. Paul to the Galatians (iii. 27): "As many of you as have been baptized into Christ, have put on Christ."

By the "faithful men", therefore, of the nineteenth Article, we are to understand, men who have put on Christ, been admitted as His disciples, and thus to the profession of His Gospel, by Baptism.

The "congregation" or society of these men, wherever existing, constitutes "the Church of Christ," provided it is a society "in the which the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same."

What "those things" are, according to the Church's doctrine, is not here declared. Are they declared elsewhere? Her twenty-third Article is as follows:—"It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard."

There are here several points demanding attention. In order to a man's being competent to the lawful preaching of the word and ministering of the sacraments, he must be "lawfully called and sent;" that is, called and sent in a way that can be brought to the test of law. He is not at liberty to take up the ministry merely of his own will. His own profession of a sense of duty is not sufficient. He must show a lawful calling and sending. Nor is it sufficient for this, that he has an impression on his own mind, however honest and sincere, of having received an inward calling or sending from on High. A serious, disinterested, and honest trust that he is inwardly moved by the Holy Ghost, justified by an actual devotion of heart and life to the religion revealed by the Holy Ghost, is indeed indispensable to his engaging in the ministry, without thereby grievously sinning; but it is not in itself a sufficient warrant for his doing so. No profession of it is a sufficient warrant for others' receiving and acknowledging him as a Christian minister.

"Those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation"—"in Ecclesia," in the Church, it is in the Latin, in which language, as well as in English, the Articles were originally drawn up—"to call and send ministers into the Lord's vineyard."

As the terms "congregation" and "Church" are applied in the Articles solely to the Catholic Church of Christ, or to such large branches thereof as "the Church of Jerusalem, Alexandria, Antioch, and Rome," the ground here taken respecting those "who have authority to call and send ministers," may fairly be considered as setting aside the claims of ordination on congregational principles; that is, ordination conferred by a particular local congregation, or its repsesentatives. This twenty-third Article, however, does not particularly define who are to be held as having rightly had "public authority given unto them in the Church, to call and send ministers into the Lord's vineyard." Whether this deficiency is made up by the Church elsewhere, may be a future subject of consideration.

B. T. O.

For The Churchman.

ROMISH TENDENCIES.

Mr. Editor: The developments of the age are curious. We have been accustomed, perhaps without sufficient cause, to regard our Foreign Committee of the Board of Missions as claiming a sort of simon-pure anti-Romish character; but now, to our grief, we see this respectable body putting out what looks like a feeler in quite the opposite direction. They have lately circulated an image, for use in devotion by Protestant children, advertised at the moderate price of three cents a copy; and their directions, as to the mode of using it, correspond very nearly with the teaching of Romanists, especially when addressed to Protestants, in vindication of the use of images, as the following parallels will show:

ROMISH TEACHING.	FOREIGN COMMITTEE.
We find that the use of images hath been brought into the Church for three causes. The first is the benefit of knowledge. . . . . The second cause of the use of images is the stirring of our minds to all godliness. . . . When we behold looks and gestures lively expressed in images, we are moved to pity, to weeping, to joy, and to other affects. . . . . The third is the keeping of things in memory necessary to our salvation.—*The Jesuit* Harding. The honour shown to them is referred to the prototypes which they represent; so that by the images which we kiss, and before which we uncover our heads, and fall prostrate, we adore Christ, and venerate the saints whose likeness they bear.—*Council of Trent.* Do [Roman] Catholics pray to images? No, by no means. We pray before them, indeed, to keep us from distraction, but not to them.—*[Romish] Catechism for Children.* The images of our Lord, of our Lady, of the Saints, ... bring to our recollection the Lord, our Lady, and the Saints. . . . . And the honour which we pay to them, we do it not because they are figures of paper, or of metal, or because they are well coloured, or well formed, but because they represent the Lord, our Lady, and the other Saints. . . . . We ask not of them anything, but before them we pray those whom they represent to us; that is, our Lord, our Lady, and the Saints.—Bellarmine's *Christian Doctrine, Rome*, 1841.	When you look at the picture, we want you to do three things: 1st. To pray to God for Mr. Tong, that the Holy Spirit may confirm him in the faith of Jesus Christ, and make him an able minister. 2d. That God will bless the labours of our dear missionaries, and enable them to find many more of their scholars ready to devote themselves to the service of the Lord. 3d. That God will help you to imitate the conduct of Mr. Tong, and give you grace to become a missionary.

There is progression in Romish teaching, as to images, by which the neophite is indoctrinated in veneration and adoration of them, and, at length, in downright practical idolatry. If our respected Foreign Committee have in earnest set out in that road, I would respectfully suggest to them to consider the propriety of substituting the image of a dead saint for that of a living sinner, lest the canonization should unhappily be hereafter set aside.

In that case they need not lay aside the long cassock, short surplice, and black scull-cap, in which their present image is draped, and which strikingly corresponds with the dress worn by Romish ecclesiastics, especially in Italy and Spain.

C. R.

Connecticut, June 1.

For The Churchman.

IRVINGISM.

The object of this communication is to awaken the attention of Churchmen to the investigation of this subject; for, however little may have been said hitherto in relation to the Irvingites, and however few there may now be who have cared to know anything about them, yet the time has come to examine the Irvingite claims with candour, with calmness, and with dignity. If this article should be considered of any weight in drawing out such discussion from persons competent to the task, it is all that the writer desires. His attention has been more particularly called to it recently, from an article on the subject which has appeared in the *Ecclesiologist.*

Four of our own clergymen have embraced the Irvingite theory—two from the Diocese of New York, one from the Diocese of New Jersey, and a fourth from the Diocese of Western New York. For aught I know there is another from the Diocese of Vermont. There may likewise be others of whom I have not heard, and many more tinctured with the doctrine. The conversion of some of these will certainly carry no great weight, and the pamphlets put out by one or two are decidedly *weak;* I am conscious, however, that they are not to be considered as exponents of the theory. Comparing these pamphlets with some of the Irvingite works, especially the *truly valuable* History of Dr. Thiersch (for it is a remarkable and in many respects a valuable work), we shall at once agree that the gentlemen to whom I allude left a system which they did not understand for another about which they were quite in the dark.

The Irvingite movement, then, must be met. I say this, using the same words as were employed to me by one who has influence and authority in our Church. It should be met upon its claims and its doctrines and merits, not by ridicule. I have read all that has recently appeared upon the subject. The article in the *Ecclesiologist* meets the matter more fully than anything yet written; but I presume the writer will not consider me lacking in deference, if I add that the main points in the system were not discussed. They were alluded to—some of them—but not set aside.

The writer of that article thinks that its history "is its own antidote." It may be so. I certainly hope that it is; but having [illegible] many octavo volumes of the Irvingites, I am afraid that it would not be an antidote to all minds. I have been trying to get the life of Mr. Irving, and to get and trace the history of Irvingism from its commencement, but I cannot now obtain them. I have read them, and my impression now is that the system might as well be named from Wesley as from Mr. Irving. It is true Mr. Irving boldly advanced some of the doctrines which are linked with the system; but as for contemplating in his lifetime such a development as Irvingism has since undergone, I think it never entered into his mind. I think facts will show that Irvingism has developed into its form as such *altogether* since the death of Mr. Irving.

May I be allowed to advance the opinion, that the article in the *Ecclesiologist* does not convey a proper impression as to the process of this development. Certain it is, that no excitement like that spoken of in the article has brought out any of those forms of doctrine, liturgy, and worship, and officers and offices, which now constitute the system. All have grown up without excitement, drawing little or no attention to the movements of these men, until they have at last become the occasion of alarm.

It has been a singular movement. With such high claims as they present, with such a development as they have made, and that supported by history (for the work of Dr. Thiersch has not yet been successfully met, and its *facts* are stubborn), with such a ritual, it is surprising that no more has been said on the subject. Our attention seems now to be drawn to it almost for the first time. They claim to have been engaged in prayer and fasting as the great means for this development. Certainly they were not guilty of raising any popular commotions.

They are not ambitious, nor fanatical, in the usual acceptation of the term. When the Apostles were first called by the voice of prophecy, it does not seem as though they were prepared to acknowledge this as a legitimate result of their previously-received theories. These apostles entered upon their duties reluctantly; and it seems that a clergyman in the Church of England, wholly committed to the theory, refuses to serve in the capacity of apostle. You might travel with one of their apostles for a month, or entertain him at your residence, and be none the wiser as to the important office he holds. They do not proselyte. They have published many volumes and tracts, but have adopted no colporteur system. Though how this can comport with the sort of rationalistic, argumentative style of Dr. Thiersch's History, or Carlyle's "Apostolic Office," or some other of their works, I cannot understand. They seem as though they were intended to proselyte, or else the writers have forgotten the *authority* (a word which cannot be explained) which their claims should show in their writings.

Their works are remarkable. Their Liturgies, their writings on Liturgies, their writings on Festivals and Fasts—all these would be pleasing to a good Churchman. They are indeed valuable. Dr. Thiersch's Church History is valuable. For a more extended notice of it, let me refer the readers of *The Churchman* to one of the numbers of the *Christian Remembrancer* for 1852. It has certainly awakened attention in the right quarter. The work of Mr. Carlyle—"one of the twelve"—on the *Apostolic office*, is (if not better) very ingenious. Their writings on the Incarnation and kindred subjects are most remarkable productions. The boldness with which they apply the doctrine of the Incarnation would surprise one. This more than all other things made a deep impression upon my own mind. How did they get it? What object could they have in it? These were questions which puzzled me. I knew that the doctrine of the Incarnation was altogether overlaid by the Romanists by other doctrines inconsistent with it, and which render it of none effect. I knew too, that even the limited and imperfect views of Dr. Reines on this subject must leave him discontented with his present position. I knew that sectarians generally must thrust it aside, and that a sectarian as such could not understand it. The Irvingites, however, are clear and forcible on this subject, and examine it in all its bearings. I say they examine it in all its bearings, either "right or wrong." These works must all be taken into account when the theory is investigated.

So, too, their faith and their discipline seemed to strike my mind as special gifts of the Holy Spirit. How can it be otherwise? I have often asked myself. That I am not alone in this feeling, I will quote from the last *Christian Remembrancer.* The article in which the passage occurs is a review of the "Counter Theory." The review, and the work reviewed, are, both of them, well worthy of being read. The writer speaks as follows:

"There may be movements of the Holy Spirit amongst those who are alienated from the polity of the Church, *reviving* the *spiritual* life, and restoring a certain *measure* of *truth* among them, without yet bringing them back to the more perfect way of those who have never strayed from the fold. It is difficult, for instance, to deny such a character to the *devotional* part of *Irvingism*, and its *character* of faith, and *love* of *sound* discipline."

When I call to mind many of the works which Irvingism has put forth, and their definite character, I am inclined to think that these men were very little indebted to the Church revival for their development, and that they must have advanced upon a different principle than following "in the wake of the principles which were coming into life and prominence." I may be mistaken in this supposition; but that there is a wide difference in many respects between the literary and theological fruits of the Church revival, and the theological works of the Irvingites, I believe any one who takes the trouble to examine both will readily discover. Suppose they have picked and chosen from the labours of other men, and have thereby elaborated a very "seductive system, full of specific good points in the detail of discipline, worship, and so forth;" it is yet to be accounted for why this was done. I believe this matter was mostly under the management of those who were dissenters previous to this time, and even now one of their apostles, although formally acknowledging the authority of the English Church, (a point denied in the first of this movement) frequently evinces his prejudice in remarks which have the character of bitterness. That there may be a vast amount of "mere Æstheticism" among them, I am not disposed to deny. Let this, however, be fully shown, and their claims are overcome at once, without resorting to any other expedients.

In the full discussion of this matter, however, a vast number of points are to be examined. He who reads their works will be convinced of this. Their works can all be obtained in New York city, I presume; if they cannot, I have no question they could be found in Toronto or Kingston. The question of schism would have to be discussed *de novo;* for I think the Irvingite theory has placed this matter upon new grounds; grounds which involve the settlement of the question of jurisdiction—the *vexed* question of jurisdiction, its nature and extent. It must be determined whether the theory of Mr. Palmer be true, or the negative of it as contained in an article in the last *Church Review*, on the "Church in Spain," or some true, positive unquestionable theory must be advanced. And is this not a difficult point? The various opinions drawn out by the Gobat controversy seem to show this conclusively. We see that High Churchmen disagree in particular opinions, although they unite in the general condemnation. Low Churchmen disagree with High Churchmen, *as a matter of course*, but their views are quite unlike. All this seems to show that men who have been grouped together as constituting the same class, have different standpoints; and a very limited acquaintance with men, at whose feet one would willingly sit, will show this, too, very conclusively.

Is the true nature of unity understood? Have we any correct views of the means to be employed in reaching it? Is catholicity appreciated, understood, *apprehended?* Do we live and act like good and true Catholics, the essence of whose life and labours is, and must be, *faith?* Do not our numerous controverses furnish some strange revelations when we try to think upon the elements of a catholic spirit? Are we clear as to the nature and object of the higher gifts of the Spirit? Are they to be restored again? if so, where and for what purpose? if withdrawn for a season, why were they withdrawn? What is the Church? This question is to be answered so as to meet the Irvingite theory. Why should a parcel of dissenters be driven from their first position to the acknowledgement of certain definite claims of the English Church? Why should they seek confirmation at the hands of our Bishops for their disciples? Why should they require those who are in communion with our Church to remain, until their allegiance is in some way dissolved by no act of their own? I believe this is a theory, although there are some grave departures from it.

There is another point to be discussed in reference to the Irvingite theory; the second Advent question. How numerous are the works which have recently appeared on this subject! How various and opposed the conclusions! It is so interwoven with the system of the Irvingites, that it must necessarily be met; and I believe it will be found upon examination, that no sect has so thoroughly fixed the interdependence of doctrines and offices and worship as the Irvingites have done. Then, again, are Bishops successors to the apostolic office, or only to the apostles in another capacity until apostles shall be again restored? This question would require a review of Carlyle's "apostolic office," a work which can be readily obtained, and which, if successfully reviewed, would put an end to the Irvingite claims, whatever other matters are involved in the general question. Is this development one which should be altogether discarded? This question is one which should be met in a close and accurate review of the history of Dr. Thiersch.

I certainly think there is some kind of development going on all around us. And cannot the Church receive some instruction from the various movements in the world? That the development of the Irvingites has a precedent I am not ready to admit. A single point might seem to indicate this; but that "the outward aspect of German Lutheranism has embodied the main features of it," I cannot now see. This question could only be decided by first determining what are the main features. Upon this we might honestly differ.

In conclusion, let me say, we have reached or are approaching *troublous times.* Authority must exist and be supported. We must submit. Those who do submit to the authority which God has placed over them, and who yield obedience to His commandments and ordinances, "shall know of the doctrine"—that is to say, *faith* in the *individual* will be strengthened and increased. I may be magnifying the importance of Irvingism, but yet I cannot help feeling, that if it be an evil work, it is the very masterpiece of Satan. No class of writers has, to my mind, so clearly disposed of the Romish controversy as the Irvingites. I think they have used it up, in all its aspects. But yet it may be, after all, the masterpiece of Satan, to be succeeded by others which shall cast it entirely in the shade. Such is a possible thing. Is there to be, as some of the Fathers supposed, a sort of Incarnation of Satan? What has been from the first and is now the true working of the Messias and Antimessias principles? How does it happen that every error comes up as a counterfeit of truth? How happens it that infidels and atheists, who see all evils in their external manifestation, and none in the nature of man, can talk on platforms of pseudo reforms, concerning an enlightened Christianity, the essence of which they suppose to emanate from themselves? "Nevertheless, when the Son of man cometh, shall He find faith in the earth?"

If it will not be out of place, I would commend to the perusal of the readers of *The Churchman* a work of an English curate—Charles Ingham Black—entitled, "Messias and Antimessias." Hoping the theory of Irvingism may be carefully examined, I close this communication.

P.

The following letter from a much-esteemed presbyter of our Church to a layman of the same residing at Newport, Rhode Island, has been kindly sent to us for the columns of *The Churchman.* The sender will please accept our thanks for the favour.

"*Rome*, April 27th.

"My dear Sir: Perhaps a few lines written from this city may be acceptable, though you will have to pay a portion of the postage.

"I have now been here for two weeks, visiting the many interesting places and objects which have made Rome famous throughout the world. Some of the ruins are 18 and 19 centuries old, and one of them has an age of 2200 years. No one who has read the history of the Roman nation can look upon these wrecks of their departed greatness without emotions of the most earnest and affecting kind. My first visit to the Coliseum was by moonlight, and I can never forget how grand and how melancholy it appeared; as if it were the huge sepulchre of a dead empire. I have been out to see the remains of the country-seat of the emperor Hadrian, 16 miles from Rome. They cover a space of about ten miles in circuit, including the gardens. The palace, the theatre, the library, the baths, the barracks for the guards, the temples for the gods, can all be identified; though in ruins, their size and solidity are wonderful. I never before understood the wealth and power of those Roman emperors. Time has had hard work to overthrow their buildings; but the builders,—where are *they?* Who can find an atom of their dust?

"I have also seen something of *modern* Rome, the city of the popes and priests, the centre and throne of that corrupt Church which has extended itself into almost every land, and still holds millions of souls under its iron sway. I have been into the gigantic St. Peter's, and seen high mass performed under its dome, and the pope borne in on men's shoulders, with the jewelled crown on his head, and regiments of troops to escort and honour him. I saw the cardinals, in their splendid robes, bow down before him, and kiss his feet, and perfume him with incense; and I felt afraid, at merely looking on, lest I should be accounted guilty of sharing in this awful man-worship. The magnificent architecture, the costly dresses, the music, the multitude of people, the dazzling effect of all this upon the senses, did not for an instant blind my reason, nor stupefy my conscience. As a *ceremony*, or a *pageant*, I confess it was imposing; but as an act of worship to the true God, or as the religion of the Lord Jesus Christ, it seemed to me a cheat and a falsehood. It was far more like paganism, than the glorious Gospel. And I should suppose a visit to Rome would be the most effectual antidote to any inclination towards Romanism, provided the spectator of this imposture were gifted with common sense and a sane mind.

"The lower orders of the people here are extremely degraded and wretched; they are kept in ignorance, and have no political rights. The pope and the priests govern everything, and they have nearly succeeded in destroying this beautiful country. Desolation meets the eye at every turn. Beggars follow us, wherever we go. The streets of Rome are dirty, and badly lighted. In all matters of comfort and convenience, in modes of travelling, and above all, in the enjoyment of education and liberty, and the free use of the printing-press, Rome is 500 years behind any place of the same size in America. Thanks to God, my own dear country is not in this miserable condition. If I am permitted to return thither, it will be with a better appreciation of its blessings, than when I left. May God preserve it from the curse of priestly despotism.

"I hope you enjoy better health than when I last saw you, and that the coming summer will bring you fresh strength. My sincere regards and good wishes to all your family. May your afflicted daughter be more and more comforted by the love of Jesus, and the peace which the world cannot give. 'They that sow in tears shall reap in joy.'

"I hope my good brother, Mr. ——, is well, and that the mission under his care is prospering. I wish I could *honestly plunder* some of these rich churches in Rome, to build Immanuel, in Newport. The Jesuits' church here is filled with costly treasures; they must be worth millions. I leave Rome in a few days for Naples, thence to Florence and Venice. My health thrives well under the influence of travel and sight-seeing. The grace of our Lord Jesus Christ be with you, and with all my friends at Newport. Truly yours, ——."

Profane Wit.—Schiller says "It is now-a-days so much the fashion to be witty at the expense of religion, that a man will hardly pass for a genius if he does not allow his impious satire to run a-tilt at its most sacred truths. The noble simplicity of Holy Writ must needs be abused, and turned into ridicule at the daily assemblies of the so-called wits; for what is there so holy and so serious that will not raise a laugh if a false sense be attached to it?"

A Sudden Test.—Fra Rocco is the celebrated Dominican preacher of Naples. On one occasion, it is related, he preached on the whole a penitential sermon and introduced so many illustrations of terror, that he soon brought his hearers to their knees. While they were thus showing every sign of contrition, he cried out, "Now all of you who sincerely repent of your sins hold up your hands." Every man in that vast multitude immediately spread out both hands. "Holy Archangel Michael," exclaimed Rocco, "Thou who with thine adamantine sword standeth at the right hand of the judgment seat of God, hew off every hand which has been raised hypocritically." In an instant every hand dropped, and Rocco, of course poured a fresh torrent of eloquent invective against their sins and their deceit.

CRUEL SPRING.

(From the French of Beranger.)

I could see her at her window
From my own across the way,
When the kind old trees were leafless,
And their boughs with hoar-frost gay,
We exchang'd our loving glances,
Through the elms and hawthorns bare,
And our kisses crossed each other,
On the joyous wintry air.
Now, the leaves their shadows fling;
Back! back! thou cruel Spring.

Now the sky is hot and heavy,
She is hidden from my view
By a mass of leaves and blossoms
Of a dark and cheerless hue;
There are birds with flaunting plumage,
Singing shrill and florid strains,
How unlike the sweet-voic'd robins,
Tapping at her window panes
For the crumbs her white hands fling!
Back! back! thou cruel Spring.

Who could say the day was cheerless,
When, her curtains white withdrawn,
She would burst upon my vision,
Like a glad and sunny dawn?
Who could say the night was low'ring,
Or portenting tempests wild,
Ushered in by such a sunset
As the parting look she smiled?
Gloomy days the hot months bring.
Back! back! thou cruel Spring.

—R. B. Brough.—*British Journal.*

FOR THE YOUNG.

THE BISHOP AND THE BIRDS.

A bishop who had for his arms two field-fares, with the motto, "Are not two sparrows sold for a farthing?" thus explained the matter to an intimate friend:—

Fifty or sixty years ago, a little boy resided at a village near Dillengen, on the banks of the Danube. His parents were very poor, and almost as soon as the boy could walk, he was sent into the woods to pick up some sticks for fuel. When he grew older, his father taught him to pick the juniper-berries, and carry them to a neighbouring distiller, who wanted them for making Hollands.

Day by day, the poor boy went to his task, and on his road he passed the open windows of the village school, where he saw the schoolmaster teaching a number of boys about the same age as himself. He looked at these boys with feelings of envy, so earnestly did he long to be among them. He was quite aware it was in vain to ask his father to send him to school, for he knew that his parents had no money to pay the schoolmaster; and he often passed the whole day thinking, while he was gathering the juniper-berries, what he could possibly do to please the schoolmaster, in the hope of getting some lessons.

One day, when he was walking sadly along, he saw two of the boys belonging to the school trying to set a bird trap, and he asked one what that was for? The boy told him that the schoolmaster was very fond of field-fares, and that they were setting a trap to catch some. This delighted the poor boy, for he recollected that he had often seen a greater number of these birds in the juniper wood, where they came to eat the juniper berries, and he had no doubt but he could catch some.

The next day, the little boy borrowed an old basket of his mother, went to the wood, and he had the great delight to catch two field-fares. He then put them in a basket, and, tying an old handkerchief over it, he took them to the schoolmaster's house. Just as he arrived at the door, he saw the two little boys who had been setting the trap, and with some alarm he asked them if they had caught any birds? They answered in the negative; and the boy, his heart beating with joy, gained admittance into the presence of the schoolmaster. In a few words he told how he caught the birds to bring them as a present to the master.

"A present, my good boy!" cried the schoolmaster, "you do not look as if you could afford much presents. Tell me your price, and I will pay it to you, and thank you besides."

"I would rather give them to you, sir, if you please," said the boy.

The schoolmaster looked at the boy who stood before him, with bare head and feet, and ragged trousers that reached only half way down his legs.

"You are a very singular boy," said he, "but if you will not take the money, you must tell me what I can do for you; as I cannot accept your present without doing something for it in return. Is there anything that I can do for you?"

"Oh, yes!" said the boy, trembling with delight; "you can do for me what I should like better than anything else."

"What is that?" asked the schoolmaster.

"O dear, kind sir, teach me to read," cried the boy, falling upon his knees.

The schoolmaster complied. The boy came to him at all leisure hours, and learned so rapidly, that the teacher recommended him to a nobleman residing in the neighbourhood. The gentleman, who was as noble in mind as in birth, patronized the poor boy, and sent him to school at Ratisbon. The poor boy profitted by his opportunities; and when he rose, as he soon did, to wealth and honours, he adopted two field-fares as his arms.

"What do you mean?" cried the bishop's friend.

"I mean," returned the bishop, with a smile, "that the poor boy was myself."

HISTORICAL NOTICES OF OUR METRICAL WORSHIP.

The following very interesting and valuable correspondence appeared in the *Banner of the Cross* last week. Highly useful and important in itself, the matter is still more so for the light it sheds on certain questions that have lately been much discussed, and for the authentic and venerable source from which it emanates.

Vestry Room, St. Peter's Church,
May 11th, 1854.

Rt. Rev. and Dear Sir: In comparing, with our American version, the metre Psalms appended to the Prayer-Book of the Church of England, I have been struck by the Theological and Political, as well as strictly Poetical character of some of the alterations. For example, in the 71st Psalm of the English Prayer-Book, instead of the line,

> "'Tis thy *decree* that keeps me safe,"

We have,

> "Thy *promise*, Lord, is my defence."

Again, in the 148th Psalm, instead of

> "Let all of *royal* birth,"

Our American version reads,

> "Let all of *highest* birth."

Now it occurs to me most respectfully to suggest, whether a historical and critical memorandum, illustrating the compilation of the Psalms and Hymns as the appear in our Book of Common Prayer, might not be obtained from you who shared so largely in the work? I am aware, my dear Bishop, that the preparation of such a document will involve no inconsiderable labour, intellectual and mechanical; requiring, perhaps, all the toil without the excitement or commendation of more brilliant topics of research:

> Creditur, ex medio quia res arcessit, habere
> Sudoris minimum.

But the desire to secure a valuable contribution to the archæological department of our Hymnology, overpowers my reluctance to make a suggestion which your paternal friendship may be willing to gratify at the sacrifice of your personal convenience. With sincere regard, I remain, Rt. Rev. Sir, your faithful and obliged friend,

W. H. Odenheimer.

The Rt. Rev. H. U. Onderdonk, D.D.

Philadelphia, May 23, 1854.

My Dear Mr. Odenheimer: I comply cheerfully with the request in your note of the 11th inst. and will, aided by printed documents, give you such recollections as I retain of the preparation of our Metre Psalms and Hymns, in 1823 to 1826, and of the Psalms to 1832. Not that I have any matter of great importance to communicate; but as our periodicals have lately evinced an active curiosity in regard even to minute particulars, and as I am probably either alone cognisant or alone memorant of some of these, —*quorum pars fui*,—I venture to offer what I know. It may involve some apparent egotism and vanity; yet only apparent, I hope, and not culpable, as I have been mute concering these labours of mine for more than twenty years.

Devout metre-singing has always been grateful to me, when performed accurately and tastefully by a good choir, with or without an organ, or when heartily (but not overemulously) sounded by a plain country congregation, provided it, in no degree whatever, affected skilful accuracy or taste, but was veritably natural music intact. Nor have I agreed with an excellent few among Churchmen, who, whether vaguely or pointedly, depreciate metrical worship and music, as compared with chants, intoning, anthems. Neither do I regard as an open question the sound advantage of holy songs in metre; for both the leaders and the ranks of the godly, a great majority of the former, and nearly all the latter, have long decided in their favour; and three centuries' possession, unharmed by not inaudible and continued obloquy, and with no appeal to inspired arbitrement, is a fair and honourable evidence of right; and in the Church of England their value is practically conceded, while in our Church it is formally and authoritatively declared by our whole supreme body of lawgivers. The thing in itself therefore is good. Only let the appliances be good,—a good version of the psalms,—good hymns, —nothing rude or stale or mawkish, nothing fanatical or visionary, nothing over-fanciful or elaborately strained.

In this sentiment and feeling, I welcomed the proposal in the General Convention of 1823, and the appointment of a Committee, to extend and improve our metrical worship. The Committee met, wanting, however, a second layman to make a quorum; and they issued a pamphlet as an intended Report, virtually formal so far, of their progress in proposed amendments to the Hymns, and in a proposed addition to their number. Some of the Committee regarded hymnal public worship with little favour; perhaps it was somewhat a dry-nurse committee: and the most active and earnest member of it was a young poet; and poets, young or old, though often good writers of hymns, are altogether unreliable as practical judges and purveyors and (if need be) redactors of them for the Church. That function is vital for a healthy and durable hymnology; and it demands a coolness of thought and mind, often an arctic severity, that would chill poetic fervour into an ague: the two in fact could hardly co-exist. The *quasi* Report of the Committee (109 new hymns), though offering much that was valuable, yet as a whole disappointed me; and, after reflection, I began, the next year, 1824, a Review of its contents, in the *Christian Journal*, under the signature of "Sternhold," and continued it through part of the year following. Various omissions and betterments were proposed; and not a few of the hints were ultimately adopted. These were too multifarious for a letter. Some of them will be given in other paragraphs.

Gathering boldness as I advanced, and getting fair practice in versifying, though never arrogating poetic rank, my Nethinim genie ventured to submit, for the adoption of the Church, a number of hymns not before offered, chiefly Paraphrases of portions of scripture. Of these I constructed many, quite too many for most of them to survive. Greater success attended my redactive labour in the paraphrastic work of other writers, more particularly the biblical versions appended to Scotch editions of the Bible. These, though often homely in manner, had long pleased me in matter, and more than all in their very nature, being (rythmically moulded) the words nearly and the thoughts of God, not the mere fancies and phrase of mortal heads,—eminently fulfilling the precept to "*teach* and *admonish* in spiritual songs." In 1825, I printed, in a small pamphlet, 73 Paraphrases, many drawn from this Scottish fountain, many from other sources, too many my own: some of each class, after further revisal and republication by me, were admitted into our Church collection. In 1826, again in the *Christian Journal* (143, 175), I suggested "Amendments" and "Improvement" of the Metre Psalms. And in the same year I printed another and larger pamphlet, circulating it in the General Convention of that year: it included the threefold division, Psalms, Paraphrases (60), and Hymns (172, old and new), besides Doxologies. In that year, 1826, the new collection of Hymns was adopted by the Church in place of the old one,—23 being reported from the Committee's pamphlet,—120 (37 Paraphrases, 83 Hymns) from mine,—11 from the final report of the Committee.[*] Some of those adopted were in both the Committee's pamphlet and mine: my readings generally were preferred, occasionally with further amendments. So gratifying a result amply repaid my labour. The metre-marks were from a book of the Rev. Dr. Muhlenberg's.

In February 1829, I issued a third pamphlet, of riper suggestions for bettering the Metre-Psalms. And in September 1830, the Committee published a proposed Report, containing a body of Metre-Psalms in full; a slip of "Corrections" being afterwards added. This Report, agreeing largely with my pamphlet, was accepted by the General Convention of 1832, and from it our improved Psalms in Metre were further selected, and authoritatively set forth, by a newly appointed Committee entrusted with those powers. The former Metre-Psalms, however, were not abrogated, but remain "allowed to be sung," though never, I believe, reprinted: so that we actually have *two* collections of that kind, both entirely rubrical, but the old well nigh forgotten. The redaction, generally, of the new body of Psalms is mine.

And now, my dear sir, you desire probably more particular notices of the improvement of our metre worship: and I furnish you with some. They may perhaps gratify curiosity, though, as I remarked, of little importance. Most of them are from the printed documents, a few from memory. To give them all, would require the reproduction at large of the documents themselves.

The authorship, not American, of our hymns, I have not investigated: for *that* I cared very little, as the Church, in adopting them, transfers their parentage to herself; her responsibility overveils the literary credit, yea, even unsaintly authorship. I commonly took the names as I found them. Such names as I had I gave to one of our publishers, for his private gratification; and he incautiously prefixed them to the hymns respectively in a plain edition of the Prayer-Book; and, as I had furthered (though unintentionally) this irregularity, I informed Bishop Hobart, who had the names removed from the stereotype plates. I have a copy of that edition. I have also seen these names in another edition, of handsomer appearance. Under this head I may record, as it has been very strangely questioned, that the Rev. Dr. Muhlenberg is really the author of Hymn 187, "I would not live alway." That hymn was redacted by me from the longer poem, which, in 1825 or 1826, I saw in a newspaper or magazine, and which has since been frequently published, and of which, at the time mentioned, Dr. M. repeatedly avowed to me the authorship. I printed my redaction of it in my pamphlet of 1826, where it is numbered 148.[†] The Committee at first rejected it, with his full consent; but after my earnest expostulation with a member, for it and for Hymns 205 and 207, it was reported, with stanza 3 improved, of course by the author himself, and so adopted. The redaction certainly is mine: the original as undoubtedly is his. Dr. M. is the author, likewise, of Hys. 24, 46, 86, 126. Other American names are, Bishop Doane, the Rev. J. W. Eastburn, Mr. Key, and (I understand) Prof. C. C. Moore. Your humble servant wrote nine of the hymns, viz: 14, 105, 106, 109, 131, 195, 203, 208, 211,—and two of our metre-psalms, viz: 16 and 59: and Psalm 23 is nearly mine. So moderate was my versing emulation, that line 1 of Hymn 208 is from some other piece; and several lines of Psalm 16 are but redactions from the old Psalm 20.

While my pen is busy, some yet minuter details may not be unacceptable: they are unconnected with each other, and order in the recital of them is of no importance.

Bishop White is the author of the line, (Hy. 192, v. 4,) "That faith in Christ's atoning blood," in place of "The timely tribute of her tears:" so the poet of the Committee informed me. Bishop B. T. Onderdonk is the author of the line, (Hy. 26, v. 5,) "Angels, and living saints, and dead," in place of Watts' original, and a redaction or two. The Rev. Dr. Wyatt is the author of the line, (Ps. 30, v. 1,) "The highest orb of heaven transcends," instead of "Above the heavenly orb ascends." Prof. Turner gave the words "Anointed Prince," and I the words "darkest torrents," besides the redaction, for Ps. 89, v. 3. And from Prof. Turner came v. 2 of Ps. 21, a very material betterment. I furnished the literal version, (Ps. 29, v. 4,) "The Angel of the Lord encamps around the good and just," for the paraphrastic liberty, "The hosts of God encamp around the dwellings of the just." From Pope's expansion of the thought, I condensed the line, (Hy. 53, v. 3,) "While every land its joyous tribute brings:" a presumption, yet practically vindicated. I imparted the line, (Hy. 175, v. 5,) "Ashamed of Jesus! empty pride!"—also, (Hy. 179, v. 2,) "From youth to hoary age," in place of the magniloquence, "To serve the present age;"—also, the last two lines of Hy. 127, on the death of infants;—also, (Hy. 103, v. 2,) "And truth eternal is Thy word," instead of Watts' "Eternal truth attends Thy word;"—also, (Ps. 53, v. 4,) "Thy gifts and graces freely shed," for "The spoil of armies once their dread;"—also, (Ps. 118, v. 8, by Bishop Mant,) "Ever, God of endless praises," to rectify, "Ever, through eternal ages," not rhyme;—also, (Ps. 51, pt. 2, v. 3,) "But, if my heart to sin incline," for, "Who, if my heart had harboured sin;"—also, (Ps. 77, v. 7,) "Let floods and torrents clap their hands," preserving the letter and the poetry of the original, in place of "With joy let riv'lets swell to streams." In Ps. 98, v. 2, and lines 3, 4, of v. 4, are mine: of v. 2 the old reading is—

> "Then thou, my soul, in safety rest,
> thy guardian will not sleep;
> His watchful care, that Israel guards,
> will Israel's monarch keep:"—

and my more accurate rendering—

> "He will not let thy foot be moved,
> Thy Guardian will not sleep;
> Behold, the God who slumbers not
> Will favoured Israel keep."

In v. 4, I substituted the literal—

> "'Tis even He that shall preserve
> Thy soul from every ill"—

for the exuberant—

> "From the blind strokes of chance, and foes
> that lie in wait to kill"—

which are topics not named by the psalmist. In Ps. 113, besides much redaction, the following lines are from my superserviceable pen:—v. 4.

> "From Thy all-seeing Spirit, Lord,
> What hiding-place does earth afford?"

which formerly read—

> "O could I so perfidious be,
> To think of once deserting thee:"—

again, v. 5, I suggested,

> "If to the world unseen, my God,
> There also hast Thou Thine abode:"

instead of the version which forgot that "hell" often means *hades*-

> "If down to hell's infernal plains,
> 'Tis there Almighty vengeance reigns:"—

yet again, v. 6, I offered,

> "E'en there, in earth's remotest land,
> I still should find Thy guiding hand:"

in place of—

> "Thy swifter hand would first arrive,
> And there arrest Thy fugitive."

For a broad and effective view and admeasurement of these and an hundred other redactive and remedial improvements, our new and old versions must be compared. Some of the latter can probably be found in many churches and houses.

The alterations mentioned in your note are mine, viz: "promise" for "decree," in Ps. 71, v. 2, and like changes in Ps. 97. and probably elsewhere;—also, "highest" for "royal," (a rather equivocal emendation, perhaps,) in Ps. 122, v. 6.

Hymn 4 is very extensively redacted by me; and I contributed v. 2. Hymn 22 I took from an old music-book by P. Erben, and inserted my v. 3. In Hy. 83, (Mrs. Barbauld's,) stanzas 4 and 7, and the redaction, are mine. In Hy. 92, v. 5 is mine, and the redaction. Hymn 138 I altered from a London Magdalen Collection of about the year 1809. Hymn 146 I redacted, and particularly and with condensation v. 3; lines 3 and 4 of that verse being mine. And mine are v. 5, of Hy. 212, and the redaction also.

Among the mass of my other hymnal redactions, I may specify the following, as worthy of note; most of the originals (with me) are the Paraphrases at the end of Scotch editions of the Bible; some were in the Committee's *quasi* Report; some I had in the book "Elegant Extracts;" some will be found elsewhere. Of course, there is no room for them in this letter. Hymns 5 and 6, 13, 19, 28, 34—v. 2, 47, 49, 55, 87, 130, 141, 190, 202, 204, 206, 207, are those I refer to.

The grand problem in *quasi*-poetry is a really, a *positively* good metrical version of the Psalms,—the very thoughts of the Holy Ghost, in the very words, absolutely translated, which the Holy Ghost taught, tastefully rhythmed and rhymed. Such an one there is not in the English language. That called Rous' version (Scotch) appears to be incomparably faithful, but incomparably uncouth: some pious and patient Nethinim, some devout drudge of the sanctuary, caring more for duty than for stirring fame, might possibly, if the Church so intimated, smooth it, without deteriorating the holy phrase. Watts' version is largely paraphrastic, making too often other psalms than those of David. Merrick's is painfully verbose; Bishop Mant's painfully dull; Sternhold and Hopkins' frequently both dull and uncouth. That of Tate and Brady is deformed with badness, and even with spite to enemies, though in some parts as good probably as can be. The principle on which, primarily, it was retrenched, by me and by the Committee, was,—to omit all that was deemed practically useless, correcting what was found corrigible, and adding from any other source aught that appeared of real value. A *well* executed metre-version of the whole book of Psalms would be a phenomenon. From poets, as such, it can never be expected: for God's poetry is there already, and to superstruct human poetry upon THAT, would be most egregious literary as well as irreverent profanation. Here, the poetic *afflatus* would be a frustratory hindrance.

Then, as to veritable poetry in Hymns: A true and choice fancy strikes the imagination for a moment, and warms it for a time, but is apt soon to become familiar, and then subside to the ordinary level of thought. And even the divine poetry of the Bible is not more durably penetrative than the "teaching and admonishing" in bible principles, commended by the apostle for devotional "melody." Of which fact any pious man who studies his heart a few years will be effectually convinced. Of which fact, indeed, we have a palpable illustration in our two missionary hymns for the United States,—105 and 106, —the former ("When, Lord, to this our western land,") didactic, almost to homeliness—the latter ("On Zion, and on Lebanon,") the poetry of Heaven, promulged through Isaiah: and yet the former is perpetually sung at our Domestic missionary meetings, the latter almost never. Just so with the three hymns, in 1826, for which I interceded—187, 205, 207,—they are all highly poetical: but the "grave and reverend" Committee had to be persuaded that the Church would welcome them. Rather singular tokens, these, of the general *practical* appreciation of devout poetry! What is the practical lesson?

Craving most heartily your lenient judgment of my garrulous prolixity, and hoping that I shall not be reputed a concrete introversion, I remain most affectionately, your friend and brother,

H. U. Onderdonk.

Rev. W. H. Odenheimer.

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[*] These all, with 56 old hymns, make 210. But we have 212: where lies the error concerning the 2, I cannot discover, though I have now before me all the publications mentioned above. With the last 11, (except No. 134, unsuccessfully,) I had nothing to do: they are now numbered, 154, 25, 116, 134, 144, 180, 64, 128, 176, 185, 157.

[†] At the period named, Dr. M. and I often met, and conversed freely about the whole hymnal enterprise.

The following Appeal, with the accompaniments, has been sent to us with a request that we would call to it "the attention of some liberal man, asking him, for Christ's sake, to send us a small contribution." We would most gladly say something, if we could, that should add strength and effect to the call. The church, in whose behalf the appeal is made, is the same that is referred to in the letter, which will be found in another column, from a presbyter of our Church, who is now or was lately at Rome:

Appeal of a Congregation of poor Working People who are about being ejected from a Meeting House which they now occupy, and have not the means to build a church for themselves.

STATEMENT COPIED FROM THE CHURCH JOURNAL:

A Macedonian Call.—"Come over and help us." There is in the city of Newport, R. I., a congregation of poor people, composed chiefly of factory operatives, for whom we appeal to the sympathy of Churchmen, with the confident assurance that it will only be necessary to state the circumstances of the case, in order to secure the efficient co-operation of those who have the power to aid in the extension of the Gospel of Jesus Christ.

The congregation is the offspring of the self-denying exertions of a few ladies, who, in addition to their labours in their own parish Sunday School, established another School among the factory operatives, and also collected a class of persons advanced in years, and gave them religious instruction in a private house, until the numbers attending these instructions becoming very large, they secured the services of a Missionary, and rented a meeting house, and established the public services of the Church.

Not being able to support their Missionary, they were compelled to see him removed to another field. In addition to this discouragement, they were compelled to deduct $100 of their already insufficient means to pay the rent of the meeting house which they occupied.

Under these circumstances the undersigned became connected with the effort of these self-denying, efficient servants of Christ. During two years he has himself expended $1,000 in behalf thereof, besides what has been given to relieve the poor; the number of communicants has increased from 4 to 80; the congregation is often so large that many go away unable to procure seats: in additions to weekly contributions for missionary objects, these people are using their utmost exertions to build a church; girls who receive $6 per month, have given $12 a year, i. e., 1–6th of their wages towards a building fund. Trinity church, Newport, has already raised $1,800 for support of services, rent of church, &c., during three years. The wife of the Rev. Mr. H. has headed the building fund subscription with $1,000, and has added thereto the gift of a very beautiful silver communion service. Ed. King, Esq., has given $1,000. Bishop Henshaw appropriated from a legacy in his hands $1,000. A lady has sent in $500 anonymously. The building Committee have purchased a lot, and only require $2,000 more in order to enable them to erect a church seating 600 persons. These facts need no comment. Shall this effort fall through for want of $2,000?

The congregation, moreover, are threatened with the loss of the use of the house, which they now occupy for public worship.

We earnestly appeal to Churchmen to aid these poor people in their efforts to build a church.

K. J. Stewart.

STATEMENT COPIED FROM THE PROTESTANT CHURCHMAN:

We have ourselves contributed towards the building fund for a church for these people, and earnestly commend it to the attentive consideration of our friends.—*Ed. Protestant Churchman.*

From the statements which have been made by the Rev. Mr. Stewart, and the documents in his hands furnished by Bishop Eastburn, and Dr. Crockfr, we are fully persuaded that the object which he aims to effect deserves the liberal aid of Episcopalians, and beg leave, cheerfully and cordially, to recommend it.

Ed. Neville,
S. Cooke,
E. H. Canfield,
H. Anthon,
G. T. Bedell,
S. H. Tyng,
B. C. Cutler.

A familiar acquaintance with Newport, R. I., warrants me in commending the purpose of the Rev. Mr. Stewart, to build a church in that venerable city. The population among whom he is labouring consists of the working people in the factories, and other persons, in humble life, with slender pecuniary means. His success has been great, and the mission is worthy of cordial support on this account.

The want of a suitable church is the only hindrance to permanent blessings, on the present and future generations.

Francis Vinton.

THE CHINESE IN NEW YORK.

The following letter was published, by permission of Mr. Dickson, in the *Courier and Enquirer*, from which paper it has been cut and sent to us, with a request that we would give it a place in our columns:

53 *Broadway, New York*, June 1.

Rev. and Dear Brother: To yourself, as the person who first suggested to me, the desirableness of attempting something for the benefit of the Chinese in this city, it seems most suitable that I should communicate the result of my incipient efforts among them.

As soon as I could do so, consistently with previous engagements, I came on here from the South, and began my inquiries as to the number and condition of the "Sons of Han" who had found their way to this place. My first visit was to the Five Points, where I learned from Mr. Pease many particulars as to the places where the Chinese were to be found, and the character of their occupations, &c. The first man of whom I got trace in this manner was found employed as a shopman in one of the tea stores in the Bowery, and a very smart man he is. If his own account of himself is to be relied on, his life has been one of unusual variety and vicissitude for a Chinaman. He represents himself as having been a boy in the service of Mr. Gutzlaff, the celebrated Missionary, and to have followed him about in his journeyings to Amoy, and Chusan, and Shanghai, and elsewhere. This man is smart enough for anything, serves the customers with an air at once prompt and patronizing, talks English, and is well able to take care of himself.

The same may be said of a considerable number—say about forty, at the present time—of Chinese sailors, cooks, and stewards, who frequent boarding houses kept by men of their own class, and who come and go at this port like any other seamen. Whatever influences for good we might wish to bring to bear on them, can be exercised by those speaking the English language, which they all understand, more or less.

My next visit was to a house in Cherry street—a locality the character of which you know. Sailors' boarding houses abound here, and in one of these I found two rooms occupied by Chinamen, to the number of about twenty. In the first I entered, half a dozen men—chiefly from Shanghai, Ningpo, and Chusan—were found at their favourite amusement of gambling. My knowledge of the dialects spoken by these men enabled me to explain to them without difficulty, the object I had in view—namely, to help them out of their present misery, if possible; it was rather more difficult to convince them that I was in earnest; but happily, one of the company recognised me as being the "Teacher" whom he had met some months ago at Brooklyn, and this smoothed the way considerably. Several of them volunteered to engage in any occupation I might provide for them—most preferring to hire themselves out as gardeners, in which capacity they might be made very useful, under proper direction.

In the next room I found quite another sort of men; they were from Canton, spoke a dialect very hard for me to understand,—showed great distrust of me and of the object of my visit (having evidently been victimized by foreigners in various ways); were shy of telling me their number, or where the remainder of the Dramatic Corps (of which they were a part) had bestowed themselves; so that this my first visit to them seemed to be of little avail; but I knew it was only seeming, and that a repetition of such efforts would soon have the proper effect. And so it has proved. After going among them several times—there, in Cherry street, at several different houses, and also at Ward's Island—they have begun to thaw out, as it were; and their faces brighten up like children's, when I sit down and tell them that *may-be* the good people of New York will furnish money enough to send home such of them as want to go, and that good places may be found for such as wish to stay here and earn a little money before they return.

Poor fellows, they have had hard usage since coming to this Christian Land, and glad enough will they be to get away from it. What wonder that they were found passing away their weary hours in gambling; or trying to forget their miseries in opium-smoking (I saw this even at Ward's Island); or that they sought for some solace, and invoked some aid from the three little idols which I saw set up in a shrine at one end of their crowded apartment. Some of these men want nothing so much as just to be sent home; this is the kindness they would appreciate, and I know of nothing better that could be done for them. And this brings me to speak of the meeting which I have just held with the whole company of them, the results of which I will briefly state.

I have before me the names of forty-one; of these, twenty-two wish to return to Canton; ten would prefer going to California; two want to get a passage for Shanghai, and seven are willing to stay here and hire themselves out. Now the question is, whether the means of disposing of these, in the ways they severally prefer, can be had; and, judging from the interest I have heard expressed in their case, I suppose they can. There will be wanted—1st, Money for their passage home—2d, Good will on the part of ship-owners and ship-masters to take them—some to Canton, some to California, and two to Shanghai—3d, Suitable situations for those whose choice it is to remain here, for a time at least.

I suggest that you communicate these statements to the Christian public, and invite contributions for the purpose mentioned; asking also the kindly co-operation of those who take pleasure in helping the stranger and the friendless out of their troubles. Of course you yourself would receive contributions; my friend, Mr. Perry, has kindly consented to act temporarily as our treasurer, for these objects; and the hearty co-operation of our good brother, Mr. Evans, of St. George's, Beekman street, may be relied on.

The mention of his name makes me think of the place where the meeting to which I have referred was held. It was at Old St. George's, the use of which has been very kindly granted for the purpose of gathering these poor Chinese together for consultation, and if necessary for holding services for them in their own language.

And such a service has been held—even this day, this bright and beautiful first of June. After spending half an hour in the vestry room, taking down their names and ascertaining their wants, &c., I distributed among them a few dollars, and then requested that they would go into the church and be seated. The rector kindly conducted them to seats, and after a few moments I entered the Reading Desk and saw before me between thirty and forty heathen Chinese gathered together in that beloved old church. They were so seated in the pews that exactly in their midst was the vault where rest the ashes of one whose name is identified with that of missions—the faithful, loving, generous-hearted Milnor. In my hand was a copy of the newly-finished version of the Book of Genesis, in Chinese; lying on the desk before me was the Chinese Book of Prayers which I had offered time and again in the midst of my own little flock at Shanghai; I was preaching once more to that people of a "strange speech and a hard language," the blessed truths of the everlasting Gospel.

Envy me, dear brother; for seldom in the course of a long life-time do such coincidences happen, or are such emotions experienced as I then was favoured with.

Let us hope that some great good will result from this humble beginning; and in the firm confidence that so it will be, I remain yours, very sincerely, and with much affectionate regard,

E. W. Syle.

To the Rev. Robt. G. Dickson, *City Missionary, &c.*

We subjoin the addresses of those gentlemen to whom contributions may be sent:

The Rev. Geo. B. Dickson, No. 327 East 12th street.
The Rev. B. Evans, No. 172 Broome street, or at Messrs. Stanford & Swords.
J. A. Perry, Esq., Office of the Greenwood Cemetery, No. 53 Broadway; to whose whose care letters for Mr. Syle may be addressed.

An Elephant at Large.—From the *Providence Journal*, and the testimony of an eye witness to a part of the scene, we gather the following particulars of the havoc and destruction made yesterday morning by a large elephant attached to the Broadway menagerie, who got loose from his keeper on the way from Pawtucket to Fall River. When about seven miles from Pawtucket he got free from the control of his keeper, and meeting a horse and wagon, belonging to Mr. Stafford Short, he thrust his tusk into the horse and lifted horse, wagon and rider into the air. He mangled the horse terribly, and carried him about fifty feet and threw the dead body into a pond. The wagon was broken to pieces, and Mr. Short considerably hurt. The elephant broke one of his enomous tusks in this encounter. A mile further the elephant, now grown more furious, attacked in the same manner a horse and wagon, with Mr. Thomas W. Peck and his son. He broke the wagon and wounded the horse, which ran away. Mr. Peck was pretty badly hurt in the hip.

Two men took horses and drove ahead to give warning to the passengers whom they met on the way. They came up with a Mr. Pearce who was riding with his little son in a one-horse wagon. He was coming towards the elephant, and being warned by the outriders turned around and put the horse to his speed, but the elephant overtook him, and seizing the wagon, threw it into the air, dashing it to pieces and breaking the collar bone and arm of Mr. Pearce. The horse, disengaged from the wagon, escaped with the fore-wheels, and the elephant gave chase for eight miles, but did not catch him. The elephant came back from his unsuccessful pursuit and took up his march again on the main road, where he next encountered Mr. Jabez Eddy, with a horse and wagon. He threw up the whole establishment in the same way as before, smashed the wagon, killed the horse and wounded Mr. Eddy. He threw the horse twenty feet over a fence into the adjoining lot, then broke down fence, went over and picked up the dead horse and deposited him in the road, where the had first met him.

He killed one other horse and pursued another, who fled to a barn. The elephant followed, but at the door was met by a fierce bull dog, which bit his leg and drove him off.

Once on the route, the keeper being ahead of him, saw him plunge over a wall and make for a house. The keeper got into the house first, hurried the frightened people within to the upper story, and providing himself with an axe, succeeded in driving off the furious beast.

On his route, the elephant killed three horses, and seriously injured two men, besdies the damage to wagons. Our informant says he shall never forget "seeing *that* elephant." He was covered with blood from the horses he had killed. His strength was surprising, for he seemed to handle a horse with as much ease as a terrier dog does a rat. The horses were terribly frightened when the saw they wild elephant. It is believed that a part of the time he ran at the rate of a mile in three minutes. He finally exhausted his strength, and laid himself down in the bushes, about two miles from Slade's Ferry. Here he was secured with chains, and carried over the ferry to Fall River.—*Boston Transcript*, June 6.

ADVERTISEMENTS.

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GREAT REDUCTION IN FRENCH MANTILLAS.—GEO. BRODIE, 51 Canal street, is now receiving in store his first shipment of French and English Mantles for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of Embroideries, Silk applique and Chantilly lace mantles at from $6 upwards.

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LAVERY'S ONE PRICE LACE AND EMBROIDERY STORE.—We invite the attention of the Ladies to our present assortment of Embroideries, Laces, Ribbons, Straw Bonnets, Veils, Handkerchiefs, Gloves, Mitts, Dress Trimmings, &c., and flatter ourselves that our efforts to please will be fully appreciated, upon an examination of our stock, which we think will be sufficient inducement to further visits; our motto being Small profits and Speedy returns.

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NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)

Fred'k A. Gunn. [sept17–1y] James R. Quin.

THE HOSIERY ESTABLISHMENT OF MORE THAN THIRTY YEARS' STANDING,—

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THE CHURCHMAN.

NEW YORK, JUNE 17, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

Notice.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

CONSIDERATIONS ON THE DOCTRINE OF THE TRINITY.

Of all the articles of the Holy Faith, none perhaps have been more the subject of perplexity and offence than the doctrine of the Trinity. It is not our purpose to attempt anything in the way of establishing the truth of this doctrine; but simply to consider some of the difficulties on the subject, which may, and perhaps not seldom do, perplex the minds of those who, in heart and will, firmly hold it as contained in Holy Scripture and taught in the creeds of the Church Universal.

These difficulties may be mainly reduced to two points,—first, that the Holy Trinity is a mystery; second, that it stands in no intelligible relations to us.

The doctrine of the Holy Trinity is undoubtedly a mystery. It presents something to our faith which carries in itself no evidence of its truth; we cannot see why or how it is true; nor can we conceive the grounds on which it may be true. Still further, it is in some respects the greatest of all the mysteries revealed to our faith. We do not mean intrinsically the most incomprehensible, for in this respect all mysteries are equal and alike. Of things absolutely incomprehensible, we cannot say that one is more or less so than another. But what we mean is this: there are in respect to some mysteries circumstances connected with them which seem in some sort to relieve or diminish the mystery, though in point of fact they do not. For instance, *what* the living principle in an acorn is, and *why* under certain conditions it should unfold into the massive grandeur of the oak, is perfectly incomprehensible: yet the springing up and growth of the oak tree out of the acorn is a fact palpable to our senses, and so the mystery, though perfect and absolute, seems to be less difficult to believe. Now in the adorable way of life and salvation revealed in the Gospel, there are many other mysteries besides this of the Holy Trinity, such as the Incarnation, and the Resurrection of our Lord. These are mysteries; but at the same time they are not, like the Holy Trinity, purely spiritual mysteries destitute of all such sensible manifestations as might (so to say) relieve and support our faith. On the contrary, they are historical events. They have a determinate time and place, and outward circumstances; and so they seem to be brought more within the reach of our faculties. We cannot indeed comprehend the mystery of these events, but we can quite clearly comprehend the outward facts and circumstances connected with them; and therefore the mystery itself seems to our feelings to be in some sort lessened.

But the doctrine of the Holy Trinity is connected with no such relieving or supporting circumstances. There are indeed many facts and events, many outward and historical manifestations described in Holy Scripture, which are attributed respectively to the Father, or to the Son, or to the Holy Ghost, as distinct Persons. But these things, though they go to prove the truth of the doctrine, do not in any way afford any sensible relief or support to our faith in the special and peculiar mystery of the doctrine, which is, that these Three Persons are One God. They do not therefore lessen the difficulty. On the contrary, they rather increase it. For the doctrine itself is not an historical event. It has no time, place, and outward investments and manifestations. It is not an embodied, but a purely spiritual mystery. It is simply a mysterious truth. It is an abstract doctrine concerning the Divine Nature, in which neither the senses nor the imagination can grasp at anything for the support and aid of faith;—so far from it, the moment the senses, or the imagination, or even the speculative intellect seeks support in the analogies of finite things, the certain result is some one or other of the heretical conceptions witnessed against in the Athanasian creed. It is in this point of view we say that the doctrine of the Holy Trinity is the greatest of the mysteries of revealed religion.

But there is another reason for saying so. It is not only a pure mystery unrelieved by any external circumstances, but it wears more the appearance of a contradiction to reason, than the other mysteries of religion. It presents itself to our faith not only in its bare, disembodied, unsupported incomprehensibleness, but with an aspect that at first sight appears also shockingly at variance with the necessary convictions of the human mind. The doctrine declares that the Father is not the Son, nor the Holy Ghost; the Son is not the Father, nor the Holy Ghost; and the Holy Ghost is not the Father, nor the Son: that the Father is God, and the Son is God, and the Holy Ghost is God; yet there are not three Gods, but only One, and that these Three are the One God. In short, while the other mysteries are evidently things simply *above* reason, the mystery of the Trinity seems to be *contrary* to reason, and so something which the human mind is not made capable to believe.

Let us now see in what way the difficulty growing out of these facts may be relieved.

As to the apparent contradiction to reason, we are to consider that it is only apparent, not real. The doctrine of the Trinity in Unity does not declare that the Godhead is a Trinity in the same sense in which it is a Unity. If it did, it would indeed be a contradiction which it would be absolutely and forever impossible for the human mind to embrace. But it declares that the Persons are Three, and the Nature One. And this language seems contradictory only from our ignorance of the Nature of God, and from our subjecting it in our thoughts to the same conditions as human nature. *How* it can be,—in what sense words that would be palpably contradictory if applied to finite beings may be true, and involve no contradiction when applied to the Infinite Being,—this precisely is the mystery. This is the very thing we cannot explain, cannot conceive a possible explanation. The mystery of the Holy Trinity lies precisely in the fact, that language which, if applied to man, would be contrary to reason, when applied to God is not contrary to, but simply above reason. The difficulty lies not in any obscurity of the terms, but in the obscurity of the subject. “Three Persons” and “One God,”—what words more simple and intelligible, more plain and clear. We attach no other meaning to the *terms* than that which they bear in the proper and ordinary usage of language. We do not suppose *quasi* Persons, nor a merely virtual Oneness is the meaning of the Creed. But *how* these terms can be affirmed of each other—this is the mystery. We can never comprehend it, till we can comprehend the Divine Nature. And we must carefully abstain from attempting to explain it. The moment we make the attempt, we begin the impossible task of explaining the Infinite by the Finite; and the only result will be that we shall run into one or the other, of the heresies condemned in the Athanasian Creed. We must therefore content ourselves with simply accepting it as a revealed truth, that “the Father is God, the Son is God, and the Holy Ghost is God; that there is one Person of the Father, another of the Son, and another of the Holy Ghost; and yet there are not Three Gods, but only One God.”

All contradiction, then, to reason is removed by bearing in mind that the doctrine of the Trinity does not affirm that the Godhead is Three in the same sense in which it is One. As to the rest, who dare say—who knows enough of the Nature of the Infinite One to dare say, that the doctrine is not and cannot be true, because it transcends our comprehension, does not submit itself to the conditions under which its terms are applicable to finite subjects?

Next: as to the doctrine of the Trinity being purely abstract and not historically embodied and manifested, not environed and sustained by outward events and facts. This is true. It is true, too (as we have said) that even those actions and events which in Holy Scripture are referred to the several Persons of the Blessed Trinity respectively and as distinct persons, though (taken in connection with the paramount assertion of the Divine Unity) they go to prove the truth of the doctrine, do not help, but rather perplex the feelings, when we fix our minds upon the doctrine itself in its peculiar point of mysteriousness, namely, Trinity in Unity.

But it is to be considered that the mystery is not on this account intrinsically any greater; nor, on the other hand, would it be lessened even if the special point of its mystery could be and were to be historically embodied to our very senses. It might in such a case be perhaps easier to embrace, but none the less hard to comprehend. The mysteries of the Gospel which have had historical embodiment are not thereby rendered any the more comprehensible. And our faith in divine mysteries is not to rest on their being connected with any historical form, but on the Word of God.

These things being considered remove any perplexity arising from the peculiarity of the mystery of the Trinity. And to the rest, it need hardly be said that we are formed to believe in mysteries, and cannot escape the necessity of believing in them. If we determine to believe in nothing incomprehensible, we shall soon have nothing to believe. The foundations of all belief, all action, will slide from under us. All things go out at last into mystery. The whole structure of life—all that we know and all that we do—is built upon grounds incomprehensible by us. If this be so in ordinary life, it would be strange if it were otherwise in religion—especially strange if it were not so in a revelation concerning the Divine Nature. We speak of the Divine Nature as contradistinguished from the Divine Attributes. In regard to the Attributes of God, especially His moral attributes, we can, in our degree, comprehend what is revealed. This we should expect; for we have to a certain extent the measure in ourselves. It is, too, what we should say must be, in order to establish any moral relations between God and ourselves. But it is otherwise in regard to the Nature of God. We have not any adequate measure for the comprehension of that. In regard to any disclosure concerning it, we strive in vain to determine *how* it is so, *why* it must be so, or whether it *can* or *cannot* be so: the only reasonable question for us is *what* is it that the Almighty has revealed.—So much for the doctrine of the Holy Trinity considered as a mystery.

The other principal source of perplexity in regard to this doctrine, is that it appears to have no moral bearing upon mankind, no intelligible relations with the human race. This perplexes the minds of some, not so much in the way of an objection to its truth, as in regard to the reason of its being not only revealed, but made a part of the necessary faith of Christian men. In the other mysteries of revealed religion we are able to discern some relation to us men and to our salvation, some purpose, some moral end; and though we cannot always see *how* that end is answered, yet we can see that some important end *is* answered. But in regard to the pure abstract doctrine of the Trinity in Unity, it may be said it is not so. However true it may be that there are Three Persons in the Unity of the Godhead, in such sort that “the Person of the Father is one, and the Person of the Son is another, and the Person of the Holy Ghost is another,” yet we cannot see that it has any necessary bearing upon us in our moral relations to God. Upon supposition that there were no such distinction of Persons in the Unity of God, one cannot see why an equally firm foundation for human salvation might not be provided by the wisdom and grace of the all merciful and infinite Father of spirits.

These are not our own views and ways of speaking, but such as we may not unfrequently hear among those whose minds are perplexed in contemplating this adorable mystery. There is a class of persons whose habit of mind is to be always looking after the relations and moral influences of the doctrines of the Holy Faith, and who are prone to attach importance to them only in proportion as they are able to discern some intelligible relation and moral influence. And since it is equally possible (as they deem) to believe, to adore, and to trust in God, as our Creator, our Saviour, and our Sanctifier, apart from the doctrine that there are three distinct Persons, they are tempted to ask why this mystery should be an article of the fundamental faith, the necessary belief of the Christian man. This is indeed a question which men have properly no right to urge in regard to a settled point of the Holy Faith. The impulse to do so is a temptation to be resisted and repelled. Yet there are not wanting considerations on this point which should be abundantly satisfactory to the humble and believing mind.

The first consideration is that the doctrine of the Holy Trinity is made a part of the necessary Faith, because it is revealed in Holy Scripture, and though not there expressed in its pure doctrinal form, yet it lies at the basis of the whole representation of the way of life and salvation through our Lord Jesus Christ. It is implied in the language, and gives form and colouring to innumerable expressions in Sacred Writ, both on doctrinal and on practical points; so that the supposition of its untruth would render much of the Divine Word irreconcilably perplexing. Admit the doctrine, and then all the representations of Holy Scripture in regard to our Lord may be accepted in their simple obvious sense; deny it, and one or the other of the two classes of expression relating to Him must be rejected, or set aside, or explained in a forced and altogether unnatural way.

We cannot set ourselves up to say beforehand what God should reveal concerning His own ineffable nature, nor in what connection He should put the revelation of it with other truths which have a moral significance to us. It is enough to say it is revealed because it is true; and it is to be believed because it is revealed, even if it really had no moral relations to us.

But it is further to be considered, that though we might be unable to point out precisely the moral value and importance of the doctrine, yet it may for all that have a most useful and salutary influence. And there doubtless are manifold indirect influences arising out of the relation of this truth to other representations of Holy Scripture. It is a noteworthy fact that the rejection of it almost invariably draws with it the rejection or corruption of other great articles of the necessary faith: and we do not doubt that the firm and right holding of it has a salutary influence, beyond what we can point out, in securing the steadfastness of belief in the whole body of Divine truth.

But if nothing of all this could be seen or reasonably said, we have a reason for the doctrine being revealed and made a part of the necessary faith, in the fact that this Adorable mystery seems above all others fitted for the trial and exercise of pure faith—faith without insight—faith unsupported by any aids from sense, or from imagination, or from reason. The faith by which we receive it is eminently a homage which the human understanding pays to Divine revelation. It is an implicit submission of man's reason to God's Word—a dutiful, childlike, unquestioning reception of a revealed truth, simply because it *is* revealed. It is in human nature to love to speculate. We love to see into the nature and reason of things; and even in regard to those mysteries of religion which we are content to receive as mysteries, we at least love to see why the mystery is revealed, and what is its moral significance and value to us. Now it is impossible for us to estimate how important and salutary it may be for us, that this speculative spirit should be chastened and awed by the contemplation of the Adorable mystery of the Ever Blessed Trinity.

In the other mysteries of the Holy Faith, God reveals Himself to us in His relations to us—what He has *done* for us: in this, He reveals Himself in His own ineffable nature—what He *is* in Himself. The contemplation of the other mysteries awakens our gratitude, our penitence, our hope: the contemplation of this is mainly for faith and adoration. It is the eminent test of faith, and the supremest object of adoration. It is revealed that it may be believed; it is believed that it may be adored—adored with the most complete prostration of every power and faculty of our nature.

C. S. H.

CONFIRMATION.

The following article on Confirmation, from the *Church Herald*, published at Vicksburg, seems to us so excellent in spirit, and so close and cogent in reasoning, that we cannot withhold from our readers the pleasure and benefit of it. It is, we believe, a very fair sample of the thoughtful and scholar-like tone which marks the workmanship of our staunch little Mississippi contemporary. Not the least merit of the article, to our mind, lies in the suggesting, rather than distinctly urging, how all the points of Catholic doctrine and practice hang together in mutual dependence and support, so that, if any one of them be rejected or displaced, it can hardly fail sooner or later to draw on and work through a subversion of the whole. Having said thus much, we must add, however, that in one part we could wish the language were something different. The part in question will be sufficiently pointed out, by our quoting from a very ancient writer, who has not been fully identified, the following statement of the relation which confirmation bears to the Christian life: “If you observe, in the military life, when the Emperor has chosen anyone to be a soldier, he does not only set his mark upon him, but furnishes him with competent arms for fighting. So it is in a baptized person; the benediction is his armour. Thou hast made him a soldier; give him also the weapons of warfare.” And our own, or almost our own, angelic doctor, Bishop Taylor, speaks to the same effect thus: “As God appointed us a ministry of a new birth, so also He hath given to His Church the consequent ministry of a new strength. The Spirit moved a little upon the waters of baptism, and gave us the principles of life; but in confirmation He makes us able to move ourselves. In the first He is the spirit of life, but in this He is the spirit of strength and motion.” From which it would seem to follow that it is not strictly in keeping to speak of confirmation as “the *assumption* of the Christian life,” or as “the *enlistment* of the Christian soldier in the army of the Saviour.” The matter, to be sure, is of little immediate consequence, save as regards the use of language; upon which, however, a good deal may ultimately depend. By way of closing this preface, it may be well to state, concerning one of the Scripture texts referred to by the writer, (that of Hebrews vi. 1–2,) that Calvin affirms,—“This one place of Scripture fully witnesses that the original of this rite or ceremony was from the Apostles.”

There is no part of Christianity discountenanced and rejected by the sects with *less right*, if it be not a solecism so to speak, than the important ceremony of Confirmation. Parity in the ministry has been insisted on by those who are governed by it, with at least some *show* of reason; even those who insist that there is no such thing as a ministerial class or order, and that the minister and layman differ from each other only in the labours severally allotted to each, offer arguments and quote Scripture to sustain their opinions. The Baptist denomination, respectable in talents and also in numbers, reject infant Baptism on the ground that it is without *express warrant* of Holy Writ. All these parties appeal at once to the Scripture to sustain any dogma or view of their own, and at once and without hesitation ignore what is not to be found there; and yet they all seem to be unconscious of, or indifferent to, the fact that Confirmation has this direct and affirmative testimony of God's Word to its divine authority; and, without regard to their palpable inconsistency, reject it peremptorily and often with scoffing and scorn.

Without going at all at large into the Scripture proof in behalf of the ordinance of confirmation and its practice by the Apostles, it is sufficient to say that it is expressly enumerated by St. Paul conjointly with baptism as among the “*principles of the Doctrine of* Christ.” (Heb. vi. 1–2); and two distinct and unmistakeable examples of its practice by the Apostles themselves are recorded in the sacred writings; the one as having been performed by St. Peter and St. John, (Acts viii. 14–20); and the other by St. Paul (Acts xix. 16.)

He who loves the Church of Christ, through which His glory is to be manifested *throughout all ages* (Eph. iii, 21,) will submit himself reverently to its teaching, and will need no other reason for his direct and implicit obedience to any of its ordinances and requirements than that *it is* an ordinance and requirement of the Church; but even the most self-willed and, as he would call and fain think himself, independent thinker, who will yield to no authority in matters of religion unless he find it explicitly recorded in the Scripture according to *his* interpretation of the sacred oracles, is without excuse here. Laying on of Hands, *be it what it may*, is certainly, by the voice of inspiration, declared to be *a doctrine of* Christ, in direct connection with, and in no wise contradistinguished from those other solemn verities of the Christian Religion, repentance from dead works, faith toward God, the Burial with Christ in Baptism, the Resurrection of the Dead, and Eternal Judgment. The Episcopal order is rejected by some, Infant Baptism by others, for the alleged cause that Scripture does not fully and precisely and unmistakeably enjoin them; but confirmation, or laying on of hands, having undeniably, unless the positive word of God is denied, this explicit warrant of Scripture, is also unhesitating rejected by the self-same persons who reject Episcopacy and Infant Baptism. Why is this? Certainly the laying on of hands is a beautiful and most expressive and solemn rite. There is no possibility of harm in it. It cannot lead to superstition. It is the act of public dedication to the cause of Christ and His Church; it is the assumption of the Christian life, it is the enlistment of the Christian soldier in the army of the Saviour; it is a solemn doctrine of Christ. Why is it opposed, rejected, contemned, often vilified by those who profess to be the followers of Christ and obedient to His will, and who look alone to His word as the charter of their Faith, and yet disregard this express *ordinance of* His?

It is because Confirmation stands in the Word of God and in the Church of God an immutable, living, speaking witness for the superiority of the Episcopal order, and for the truth and divine authority of Infant Baptism; and hence, though it comes with all the authority of inspiration and the power of Apostolic example, those who reject Bishops and deny Infant Baptism reject and deny it. It is an historic fact that throughout the length and breadth of the Church, Bishops alone confirmed. As, in Scripture, Philip the inspired, Spirit-gifted, wonder-working Evangelist, who by the power of his preaching converted the Samaritans from their false to the true worship, was not able, because unauthorized, to administer to them the solemn rite of Confirmation, in which the Holy Ghost was to be conferred on them, but Peter and John had to be sent from Jerusalem to Samaria to lay their hands on them; and as, also, those who converted the Ephesian disciples had not power to bestow on them the heavenly gift of the Holy Ghost, but it required the laying on of the hands of St. Paul to impart it to them; so in all the after history of the Church those who took the place and sat in the seat of the Apostles, alone ventured to perform this heaven-appointed ordinance. What Philip might not do in Apostolic days, Presbyters and Deacons dared not do when Bishops stood in the stead of Apostles. But if Priests and Deacons could not confirm, and Bishops could and did, in all the world wherever the Church had spread and been established, if Confirmation was one of the principles of Christ's doctrine, to continue, therefore, while that doctrine lasts, and could in Apostolic days be administered only by Apostles, and since their days only by Bishops, it was and is an irrefutable proof that Bishops were of an order of the Priesthood, superior in rank, with higher powers than the order of Priest or Deacon, and that they succeeded the Apostles in the rights and powers which, while they were on earth, could only be exercised by them and those whom they had ordained to their own rank. *Thus confirmation establishes Episcopacy*, and hence it is rejected, though having unmistakeable Scripture warrant, by those who reject the latter. So with Infant Baptism. It derives much of its significancy and beauty and might from the fact of its direct connexion with Infant Baptism, and its being the confirmation of the vows either directly assumed in the Holy Sacrament or made obligatory on its recipient by being undertaken in their name by the Sponsors. This relation of Confirmation to Baptism is clearly designated by their juxta-position when enumerated by the Apostle with the other doctrinal principles of Christ; and it is perpetuated and made permanent by the teaching and practice of the Church. By what right, then, or with what reason can he, who rejects Infant Baptism because it is not expressly and by name authorized in Scripture, also reject Confirmation or laying on of hands, the complement of Infant Baptism, which *is* expressly and in terms authorised by the word of God, and is placed in the sacred record side by side with Baptism? How can he be consistent with his own principles and do so? If the usage and practice of the whole Church for centuries may be set at naught and contemned because not in so many words enjoined in Holy Writ, should not what *is* enjoined be practiced and observed even though the Church did not practice and observe it? But when, in addition to the mandate of Scripture, it has the sanction of Apostolic example, and the practice of the whole Church in its behalf, is not he who rejects it *utterly without excuse?* Let the sincere and earnest Christian, who seeks not only to know his Lord's will *but also to do it*, ponder on these things, and follow the path of duty lead where it may.

THOUGHTS ON CURRENT EVENTS.

Our last advices from England show that the Russian war is still so popular that the opposition do not venture to make it a subject of complaint against the Mintry; they are, however, by no means slow to attack them on other grounds. The Ministry have adopted, and adhere to the policy of carrying on the war without recourse to permanent loans. This policy is objected to by the opposition, we suppose solely because it is that chosen by the Ministry. The discussions to which this course has given rise, have afforded Mr. Gladstone an opportunity of making another of those great speeches which are fast establishing his reputation as the first of living English statesmen. The whole amount of the revenue required for the expenses of the first financial year of the war is, in round numbers, fifty-five million sterling. In the Waterloo year, the British nation raised, by taxes within the year, something over seventy millions. The population of the British islands, the wealth and commerce of the British empire, have all enormously increased since that time. The annual payments required on account of the national debt, have somewhat diminished. There is no reason, then, to apprehend that the nation will be less able to raise seventy millions in 1855 or 1860, than in 1815. Nor is it probable that the expenses of any one year of this war will be greater than those of the Waterloo year. There seems, then, no occasion for throwing the burden of the present war on posterity, who have still to carry great part of the load imposed by the wars at the close of the last, and the beginning of the present century. These facts, moreover, show the falsity of an opinion, which we individually held, until our attention was called to them, and which is still held by many. It has been a general notion, that Great Britian could not go to war, because she could not carry on a war and pay the interest of her debt, without contracting large loans, the interest of which would render her still less and less able to sustain the ordinary expenses of her government. The truth turns out to be that her resources have multiplied faster than the demands upon them.

The effect of large loans, both in this country and in England, has always been to give to capitalists who had the means of contracting for them an opportunity of accumalating enormous fortunes. For they purchased the stock of the government at a low price, because they were few in number and combined together, and sold it to the public at a higher one for the same reason. They thus made fortunes at the expense of the future tax-payers. This is a sufficient reason why loans should be avoided, where it can be done. But it is also a sufficient reason why men of money should desire to see governments adhering to the loan policy. The Derby party professes to be the landed interest, and ought therefore to be against loans, which are sources of wealth to the moneyed interest, fed at the expense of the rest of the nation. But the temptation of an ally against their political rivals has been strong enough to make them converts to the loan policy.

The taxes will not be at hand to meet the current expenses of the first year of the war, and Mr. Gladstone is compelled to raise six millions for present purposes by what is, in substance, a temporary loan, to be repaid within five years. The opposition taunt him with this as an inconsistency; because, while he objects to the policy of perpetual loans, he has recourse to a temporary one. At the same time, they desire to drive him into a real inconsistency, by insisting that he should have raised the money by a perpetual instead of a temporary loan.

Thus far, however, the Ministry have been successful, and there seems no ground for believing that they will be driven from office. The few elections, which are taking place, to fill vacancies in the House, are generally going in their favour. In the House itself, the *Guardian* remarks, that although they have not an organized majority, they have a large body of members who are ready to rally round them whenever they are in danger, which, with their organized party, is sufficient to secure them against a fatal defeat. The same paper adds, that they are strong enough to govern, but not to legislate. The meaning of which is, that they can carry on the business of the nation, but not dictate its laws. The history of recent votes seems to illustrate this idea.

The practice of the House of Commons is first to vote the estimates as they are called. These are several series of resolutions, regulating the number of men to be employed in the army and navy, and the amount of money to be expended in each department of the public service. They are nearly equivalent to an American appropriation bill. When the several ministers, within whose respective departments the expenditures fall, have laid them before the House, and it has approved them by its votes, it becomes the duty of the Chancellor of the Exchequer to bring forward what is popularly called the budget, and technically the ways and means. This is in the form of resolutions, declaring that money shall be raised for the service of the Crown in such and such modes. It is the business of the Chancellor of the Exchequer to ascertain, and to show to the House, that the ways and means will produce a sum of money sufficient to defray the expenses of the estimates, and a moderate surplus in the event of unforeseen occurrences, and also to take care that they do not much exceed what is required. The House, by voting the estimates, is considered to have bound itself to vote for sufficient ways and means to meet them; but of course not for any particular ways and means. But the rejection of the budget as a whole, which is involved in the rejection of any principal portion, is considered as a declaration that the House does not consider the Chancellor of the Exchequer fit for his post. As he is among the most important members of the administration, such an event involves his resignation, and that of his colleagues. All this has happened very lately; when the House rejected Mr. Disraeli's budget, the Derby administration resigned, and the present succeeded. Of course Mr. Disraeli is desirous of placing his successor, Mr. Gladstone, in a similar position, and succeeding him in turn.

Mr. Gladstone's war budget, for he brought forward in March another, which was at the time declared to be temporary, is founded on the principle of raising the expenditure within the year, that is, without permanent loans. He looks mainly to four taxes. A double income tax, an increase in the tax on malt and on spirits, and a stopping the reduction of the duty on sugar. The first gave rise but to little objection. The second and third were assailed by the opposition, as bearing exclusively on the landed interest. Mr. Gladstone contended that they did not, for they would be paid by the consumer, and he had selected them because almost every person in the three kingdoms was a consumer. He was sustained by overwhelming majorities, and, so far as the principle of no permanent loans and the particular taxes selected go, the Ministry are triumphant. On the question relative to the temporary loan, they will also probably succeed. So much in proof that the Ministry are strong enough to govern.

As to the fact that they are not strong enough to legislate, it is, perhaps, not much to be regretted. We certainly do not regret it in either of the two cases which have recently occurred.

They have been defeated on two occasions. One was the Scottish education bill. The religious state of Scotland is a peculiar one. Probably nine-tenths or eleven-twelfths of the people are Presbyterians; but they are divided into several sects. A statement which we have recently seen sets down the numbers of the established communion as a fraction more than a third of the whole, the Free Churchmen as nearly another third, the United Presbyterians more than a sixth. There are some minor Presbyterian sects who perhaps amount to nearly a twelfth. The existing arrangements for the education of the masses are under the control of the Establishment, and are said to be inadequate to the attainment of the object. Public opinion seems to have required that something should be done.

If the government were to interfere, it must be on one of three principles. It might establish schools in which no religious education should be given, which is called the secular principle; or it might establish schools in which a prescribed religious education should be given, which is called the united principle; or it might aid schools established by the various Churches and communions, in which each should give such religious instruction as might recommend itself to the consciences of the founders, which is called the denominational system. Public opinion in Scotland repudiates the secular system. The Presbyterians were generally in favor of the united system; but the establishment was disposed to keep the control in her own hands. The other Presbyterians, who, taken together, constitute a larger and more active body than the establishment, agreed with her, that the education should be united and Presbyterian, but claimed a share in the management. The Romanists and the Churchmen desired the adoption of the denominational system as in England. This in fact existed, as a sort of ally to the old system, and the Church schools were prospering under its protection.

The Lord Advocate is a Free Churchman, and prepared a bill in accordance with the views and interests of his own denomination. The Ministry fathered the measure, and an overwhelming majority of Scotch members supported it; but it was lost by a considerable majority, and with it, according to Lord Aberdeen, all chance of any measure of united education, either in Scotland or England. We are not sorry for this; for in both those countries, the denominational is that which will be the most advantageous for the Church.

The other was on the motion of Sir William Heathcote, the new representative of the University of Oxford, to admit all resident Masters of Arts to seats in the new congregation. Residence is to be so construed as to include residence in the town. This will add to the body a few parochial clergy, and one or two physicians. It is said, that of the residents in the colleges who will be benefitted by the change, the greater part will be the college chaplains, gentlemen who are the sons of poor parents, and educated on foundations, but have attained their present situations by their merit. The only objection to both classes was that they had nothing to do with education. On the other hand, it was said that it was invidious to make distinctions, and that, as nearly all residents would be admitted on one claim or another, it would be better to admit all upon the broad principle of residence.

The opposition denounce the Oxford bill as "Tractarian." Three schemes of reform have been suggested. One by the royal commissioners, one by the Heads of Houses and Dr. Pusey, one by the association of Tutors, which is regarded as a "Tractarian" body. It is remarkable that both of the two most important changes which the opposition have carried, have been taken from the scheme of the last-mentioned body, while those for which they were substituted were taken from the project of the Latitudinarian royal commissioners. The questions relating to the organization of the University proper are now all settled; but those which relate to the colleges, and which in our judgment are much more doubtful and difficult, have not been touched.

The two very doubtful bills to which the excellent Bishop of London has lent his name, have each advanced a stage. That which indirectly sanctions pew rents has actually passed the House of Lords. The other, Lord Harrowby's bill for pulling down churches, which we have heretofore mentioned, was opposed by those excellent young noblemen, the Earls of Powis and Nelson. The last attempted to get it restricted to the diocese of London, but in vain. We fear that both of these bills will become laws.

A Mr. Packe has brought into the House of Commons a bill to relieve Dissenters from church rates. If we understand the abstracts which we have seen, his scheme is to divide church rates into two classes. One, those which are made for the support of the fabric of the Church. The other, those which are made for the expenses of public worship. The first are to be obligatory on the vestries who may be compelled to make a rate, and, we suppose, one which is not merely illusory, although they may judge of the amount fairly requisite. The other is to be, as all are at present, discretionary. It has not been made very clear to us whether Dissenters are to vote for and pay the first class or not, but they are neither to vote for nor pay the second. The evidence of a man's being a Dissenter, is to be a certificate from the authorities of some dissenting congregation, that he is a member of their body. This is perhaps an improvement on Dr. Philimore's bill of last year, which required a notification from the Dissenter to the Church authorities in his own handwriting. It differs from that bill also in another and more important particular; it reserves to the Dissenter all his claims to compel the clergy to administer to him the rites of the Church. This seems to us one-sided. No conscientious Dissenter can require any such rites, and the reserve can only be for the benefit of men who wish to belong to two Churches at once, or for the purpose of keeping up a grievance, and vexing the consciences of certain scrupulous clergymen.

It is an evidence of the strength of the administration, that they have done that which we suppose no American administration would venture to do, in appointing an opponent to high judicial office. The gentleman who filled the office of Solicitor General for Scotland, under the administration of Lord Derby, has been appointed one of the judges of the Court of Session; the highest civil tribunal in Scotland.

In France, a very remarkable improvement is taking place in the manner of observing the Lord's day. Several bishops have taken occasion to call the attention of their flocks to the subject. The government does not appear to sympathize with the movement, and the public works are carried on on Sunday as on other days, even when they are connected with mere schemes of pleasure or amusement. The same remark may be, of course, applied to the demolition and erection of buildings connected with the palaces, or other permanent improvements designed by the Emperor. But the Paris shopkeepers, the last people in the world from whom such a sacrifice would have been expected, are actually beginning to close their shops.

The Paris correspondent of the London *Guardian* says:

> Yesterday morning, being desirous to know what visible progress had been made in the cessation from Sunday trading, I walked through those quarters of the town where such a change was reported to have chiefly taken place; these are the wealthy commercial districts of the Rue de la Paix, the Rues Vivienne and Richlieu, the adjacent Boulevards, &c.; here, where the shops were invariably and universally open until at least two o'clock, and where, previous to that hour, there was no perceptible difference between Sunday and other days, a very different state of things was manifested. The rich quarter has certainly set the example; in the Rue de la Paix, that great English thoroughfare, scarcely a shop was open; in the other streets it was evident that what had formerly been the rule was now only the exception. Sunday trading has in a great degree ceased in the Chausee d'Autin, and it was only round the Bourse, as might perhaps be expected, that the commercial spirit seemed to be too strong as yet for the new feeling.

There is, however, reason to fear that the new feeling is not altogether religious. If business be merely changed for amusement, religion will have gained but little. Let us hope, nevertheless, that at all events she will have gained something.

In our country it seems that the public opinion of Boston has not been able effectually to repeal the Fugitive Slave Law. It seems there was among the more educated and wealthier classes enough of another public opinion to fill the ranks of the uniform companies which were ordered out, and the public opinion which had been so noisy was effectually held in check by an armed force. But it is not the less true that the Nebraska bill has given great additional strength to the anti-slavery public opinion of the North, and weakened the hands of the Union. H. D. E.

College of St. James, June 9, 1854.

THE CHURCH ABROAD.

England.—The excellent and apostolic Bishop Selwyn, whose remarkable labours and successes have given to his mission a character unlike and unequalled since apostolic times, has arrived safely in England, where he was recieved with a warmth and veneration such as none but a character like his could inspire. Soon after his arrival he attended a meeting of the Propagation Society, which, with the Archbishop of Canterbury in the chair, was numerously attended in the expectation that the newly-arrived prelate would give some account of his mission. The address, though full of interest, is too lengthy for our columns, and we can now give only some few of its numerical statements in the hope of being able to present at some future time and perhaps in some other form, a fuller account of the address. It appears from the Bishop's statements that the number of English colonists, which in 1841 on his first going out amounted to 10,000, scattered over a district of 3,000 miles, had at least doubled. With a view to induce them to support the Clergy, the Bishop suggested the desirableness of grants from the Society by way of encouraging local contributions. The Bishop bore witness to the success of the missions among the natives, several of whom, he stated, had offered to give up one-tenth of their income for the support of the Clergy, and to make grants of land for the erection of of Churches, for the benefit indiscriminately of the two races. Of the mortality among the natives the Bishop gave a distressing account. The Collegiate institution was so far prosperous that he had admitted for ordination from it 24 or 25 candidates, among whom was one New Zealander. The attempt to educate the two races together had, however, been unavoidably abandoned. The Bishop next gave a brief sketch of his Melanesian mission, and alluded to the necessity of a mission to Norfolk Island in the event of its being abandoned by the Government.

At the annual meeting of the Society for Promoting the Enlargement, Building, and Repairing of churches and chapels in England and Wales, the report stated that 147 grants had been made, amounting to £19,197, a great number of places having been assisted, and a larger amount of aid given than in any year since 1847. The additional seats to be obtained were 36,814, of which 31,821 (including 9,232 for school children) were reserved for the poor. The number of additional churches was 49; in addition to which 27 parish churches were to be re-built, and 71 churches enlarged or altered. The population benefitted was 684,149; 34 additional churches had been completed, and 21 parish churches rebuilt; and 54 other churches had been improved; 109 grants amounting to £13,893 had been paid, for which 22,427 additional seats had been obtained, of which 23,670 were reserved for the poor. The committee were responsible for the further sum of £43,789 on account of unpaid grants. The total amount of receipts was £11,374 8s. 8d. in money, and £5,500 in Three per Cent. Reduced Consols.

The papers state that Sir John Fife, Knt., a member of the Town Council of Newcastle, has given notice of a motion for the council to adopt a memorial to the Ecclesiastical Commissioners, showing that the Diocese of Durham is too extensive for its proper guidance,—that it is expedient to institute a Diocese of Northumberland,—that the Vicarage of Newcastle be purchased from the Bishop of Carlisle,—to make St. Nicholas' church a cathedral, the Vicar a Dean, and four of the senior Clergy Canons,—and to raise Newcastle-upon-Tyne to the dignity of a metropolitan city. The notice was received with general acclamations of "hear, hear."

The annual general meeting of the Society for the Revival of Convocation took place as usual, when a report was read, of which the following is a brief abstract. After indulging some expressions of thankfulness for the success which the general object of the Society had achieved, the report observes:

> The inchoate action which has taken pace in the Convocation of the Southern Province, is steadily progressing towards the desired achievement, the restoration of Synodal action in the Church of England; and the chief function of this Society henceforth will be, by action upon the public mind to procure for Convocation that support from without, which is indispensable to the final success of its endeavours to recover the full and free exercise of its long dormant powers.

After a recapitulation of the proceedings which have taken place in the Convocation of Canterbury since the last annual Meeting of the Society, the Report adverts to the reception given by Convocation to the petition framed by the Society's Council, which was circulated in the several Archdeaconries of the Southern Province, and presented to the Convocation of Canterbury at its last meeting:

> On referring back to the proceedings in Convocation, it will be observed that the prayers of the petition received the most favorable attention from Convocation itself; and the Council would be wanting to their duty if they failed to take the present opportunity of acknowledging with deep thankfulness the solicitude to make provision for the wants of the Church, and to satisfy the just desires of her members, evinced all along by the Convocation of the Province of Canterbury and more especially by the House of Bishops, which took the initiative in the important measures adopted. The appointment of two committees, one on Church extension, the other on the reform of Convocation, is a most gracious response to the several prayers contained in the petition, with the exception of that which related to the organization of the Colonial Churches. On this subject no further action was taken in Convocation, probably under the expectation that the wants of the Colonial Churches would be met by means of a Bill prepared under the auspices of the Episcopate, and since introduced into Parliament, for declaring the exemption of the Colonial Churches from the restrictions upon the freedom of their Synodal action, which arise, or are supposed to arise, from the statute of Henry VIII. founded on the Act of Submission. The fate of this Bill is not as yet decided, and until that shall have been ascertained, the action of this Society on the subject is necessarily suspended.

After an appropriate tribute to the memory of the Bishops of Lincoln and of Salisbury the report thus refers to the proceedings in the Province of York:

> Scarcely any progress has been made towards the attainment of that object in the Province of York, where an obstructive policy has been persisted in with a degree of perseverance which, it is expected, will eventually defeat its own end; the natural effect of a system of unreasoning resistance to just claims being to strengthen those claims by the reaction which oppression of any kind is calculated to provoke.

The next topic is the communication which had taken place between the Society's Council and the Convention of the American Church:

> The idea of a general Council of all the Reformed and Apostolic branches of the Holy Catholic Church is one which, amidst the distractions of Christendom, has naturally presented itself to the minds of Churchmen both here and elsewhere. It has been suggested by the Bishop of Vermont in America, and in the Convocation of Canterbury by Mr. Massingberd, in the representation introduced by him on the subject of the Papal agression in November, 1852. The celebration of the Centenary of the Society for the Propagation of the Gospel having lead to a nearer approach and more direct intercourse between the Church of England and the Church in the United States, it appeared to the Council of this Society that it might not be inappropriate to elicit from the Convention of that Church assembled last year some expression of sympathy with the Church of England in her endeavours to recover the exercise of her Synodal functions. With this view a memorial was addressed to the Convention of the Ameri- Bishops by the Provisional Bishop of New York; and though the House of Bishops felt itself precluded from any formal expression of its can Church by the Council, which was laid before the House of opinionin behalf of the measure advocated by this Society, yet the object of the memorial was substantially answered by the kind reception given to it, and by the communications which have taken place between Bishop Wainwright and the Council.

At the last monthly meeting of the Society for Promoting Christian Knowledge, a conditional grant of £2,000, made sometime since, in aid of King's College, Nova Scotia, a similar amount having been subscribed in the colony, was ordered to be paid. It was reported that 4,000 Prayer-books, besides other books and tracts, had been despatched for the use of soldiers ordered to the East. The following were elected the tract committee for the year ensuing:—the Rev. T. A. Ainger, Hampstead; the Rev. R. W. Browne, chaplain to the Forces; the Rev. C. W. Edmondstone, St. John's, Holloway; the Rev. R. Harvey, rector of Hornsey; the Rev. W. G. Humphry, examining chaplain to the Bishop of London; the Rev. Dr. Jelf, Principal of King's College: the Rev. J. Thomas, B.C.L., chaplain to the Archbishop of Canterbury.

The Bishop of Newfoundland, who has been much reflected on recently for supporting his clergy in refusing the sacraments of the Church to such as neglected to contribute to its support, has addressed a letter to the Editor of the *Guardian*, in which, after thanking him for the kind mention that both himself and the affair have received in that paper, he remarks:

> I do not complain, or wonder, that you should be startled at my declaring myself (as you suppose) "ready to justify the clergy in this diocese in *refusing* the rites of the Church to those who *neglect* to make a yearly contribution for Church purposes." But I venture to think you have, in some degree, mistaken my meaning, as you have (unintentionally) misstated my words. I have never declared that I was ready to justify the clergy in *refusing* the rites of the Church to those who *neglect*, &c., but only in "*withholding* the rites of the Church from any person, the head of a family, who, being able, *refuses*," &c. I apprehend the difference is considerable.
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> My justification in the latter case was based upon four distinct grounds—(1) Holy Scripture; (2) The constitution of our National Church; (3) The duty the missionaries in this diocese owe to the Society for the Propagation of the Gospel; (4) The system (as I understand it) of our Church society.
>
> How far any, or all, of these grounds suffice to support my conclusion, it is not, of course, competent for me to declare; but I may venture to remark that not one of them has been seriously impugned.

The Bishop of Exeter has consecrated a new church at Peuponds, Camborne.——A new church, to be called St. Stephen's, Westbourne Park, Paddington, is shortly to be erected, at a cost of £12,000.——Another new church is to be erected on Craven-hill, Bryswater, in the Gothic style, at a cost of £17,000.——St. Mark's church, in the district of Tollington Park, Islington, has been consecrated by the Bishop of London.——A new church is to replace the old one which fell down, in the parish of St. David's, Brecon.

The pillar-stone of the new church of St. Andrews, Westminster, was laid on the 25th ult. by Vice-Chancellor Sir W. Page Wood, to whose liberality the work now so near completion is largely due. The Bishops of Oxford, and Gloucester and Bristol were present, the former delivering an address.

The Record, with its usual amiability and moderation in the pursuit of Christian truth, proposes a prosecution of Archdeacons Denison and Wilberforce, on account of their works on the Lord's Supper. One of its correspondents offers £5 towards a fund for this laudable purpose.

The Rev. John Kemp, rector of St. James', Westminster, has presented to a meeting of his parishioners the necessity of providing additional church accommodation for the poor of the parish, who number 20,000, while there are but 1,556 sittings to meet their wants, whereas there should be at least 10,000. He proposed the building of a new church and schools in that part of the parish north of Coventry street; and they had, he said, received the consent of the trustees to constitute Archdeacon Tenison's chapel a district church, with half those sittings free, which were now set apart for letting, but not taken, or likely to be. The plan, which would require about £20,000 for its accomplishment, was in its main features approved by the meeting, including the Bishop of London.

Ireland.—The Bishop of Killaloe held an ordination on the 14th ult. at the cathedral of Killaloe, for the dioceses of Killaloe and Clonfert. *Nine* were admitted to the Priesthood, and *three* to the Diaconate.

Scotland.—The *Scottish Ecclesiastical Journal* announces that a special appeal is about to be made in behalf of the Scottish Episcopal Fund, which is almost the sole source of the incomes of the Scottish Bishops apart from their pastoral ministrations, and is utterly inadequate both to the position of the Episcopate and to the means of the laity.

The Primate and Bishops of the Scottish Church have given their sanction to a scheme for the formation of a special fund, to be placed at the disposal of the Scottish Church Society, and to be devoted, under certain regulations, to the erection or purchase of parsonage houses for the incumbents of ill-endowed churches.

THE WORLD ABROAD.

England.—By the *Pacific*, we have four days' later news from Europe, of which the war intelligence forms an item of little interest or importance. No material advance has been made in the business of the war. Great firmness and buoyancy in the money market, and improvement in cotton and breadstuffs, form the most satisfactory portion of the advices.

In Parliament, the Government have been defeated in the Oaths bill, which was rejected by a majority of *four*. Its fate proves that the Jew question, of which the nation is thoroughly sickened, cannot find popularity in any disguise, however specious. The manœuvre of the Oaths bill was skilful but failed.

The Royal family have left Buckingham Palace and taken up their quarters at Osborne House, on the Isle of Wight.

The strike movement at Preston has been quieted, and the operatives have resumed their labours. Good feeling seems to have been restored at last between employers and employed.

The Roman Catholic prelates have been addressing the Premier on the subject of additional Roman Catholic chaplains to the army and navy employed in the war. His lordship replied:—

> "Her Majesty's Government are at all times most desirous, as far as circumstances will permit, of providing for the spiritual welfare of her Majesty's forces; but they see no sufficient reason at present for making any alteration in the measures that have been taken for this purpose, nor are they prepared to make any change in the regulations now in existence on this subject as regards the navy.—I have the honour to be, right rev. sir, your obedient servant, Aberdeen.
>
> "The Right Rev. Bishop Briggs."

The accounts from the Black Sea state that the allied fleets were blockading Sevastopol.

No apparent progress has been made by the Greek insurrection King Otho is said to have accepted the ultimatum of the Western Powers solely on the condition that they abandon their intention of occupying the Pirarus; and threatens in the event of such occupation, to retire into the interior, and there concentrate his troops.

China and Japan.—We have nothing important from China. The rebels seem to have carried the war so far into the interior that only the most vague accounts of their movements are received. From Japan we have the cheering news of the success of the expedition under Commodore Perry. He met with a most friendly reception, and had been able to agree with the Japanese upon the terms of a treaty which was to be ratified on the 27th March. By its conditions, two ports are to be opened to American commerce. Simodi in Niphon, and Hakatim on the Island, for which others will be substituted if these be found inconvenient. Many other pledges of kindness and good feeling were given, and the results of the expedition seem to have been most successful and gratifying.

France.—From the report of M. Bineau, the minister of Finance, it appears that the French war has been remarkably successful. The total number of subscribers is 99,224. The amount of subscriptions registered was 468,315,400 francs (nearly nineteen millions sterling)—so much did the enthusiasm of the subscribers exceed what might have been expected. As the loan was specified to be 250,000,000 francs, the subscribers for incomes exceeding 50 francs had to submit to a reduction in their amounts.

Italy.—Accounts from Turin state that a contingent of 25,000 men has been demanded from the Sardinian Government by France, for the purposes of the Eastern War. Sardinia is stated to have replied that, although quite disposed to co-operate with the Western Powers, the present state of its finances could not afford so large an increase of the army. However, the contingent of recruits, which is not due till the end of next November, will be called out in the present month.

Russia and Turkey.—The war is yet at a stand-still, but in the absence of fighting we have the usual tiresome episode of a diplomatic campaign at Vienna. The Conference of the Four Powers have issued another Protocol, re-affirming the objects of their alliance, to which they steadfastly adhere: the integrity of the Ottoman Empire and the evacuation by Russia of the Principalities.

From the Danube we have nothing reliable or important. Lord Raglan and Marshal St. Arnaud were to meet Omer Pasha at Varna on the 18th ult. to arrange the plan of the Campaign.

Silistria still held out, but its fall was looked for from day to day.

Since the above was prepared the *Arabia* has arrived with three day's later intelligence. The accounts from the seat of war, however, add little or nothing to the *Pacific's* news, and can well wait for our next issue.

For The Churchman.

Absence from this city, Rev. and Dear Sir, is the reason why a communication from "Northwest" in *The Churchman* of the 13th ult. has so long remained unnoticed.

The testimony which "Northwest" is prepared to bring forward, to sustain him in what he reports Bishop Meade as having said, in the Sunday-school room of St. Matthew's church—is, that other respectable individuals, who were present on that occasion, in like manner understood the Bishop. I was aware of this fact when I made my last communication, and could then have stated, as I now do, that there were as many other persons, equal in moral worth, who did not so understand the Bishop, and who were as much surprised as myself at the version given by "Northwest." It was on this account that I declined bringing to my aid the understanding and conviction of others, as to what was said on the occasion referred to; and in view of these conflicting opinions I confined myself mainly to the past and continuous labours of Bishop Meade, and to the presentation of a short extract from his published address. My object in so doing was not to impeach the veracity of "Northwest," but to dispose him to the charitable conclusion, that there might be (as there certainly was) a misunderstanding, or misapprehension of what was said. I know not how it may be with others, but, so far as "Northwest" is concerned, I have failed in securing the object desired, and not only so, but he plainly intimates that the very premises upon which my argument was based are unsound,—that the present condition of this portion of the diocese bears no marks, nor presents any evidence that the labours of Bishop Meade have been followed by any good results. I shall quote his own words: "I boldly venture to predict that the statistics of the present condition of the Church in Western Virginia (which I may on some future occasion make known to your readers) would prove rather against, than for, the advocate and his principal—notwithstanding the 25 years of Bishop Meade's labours in this barren vineyard."

"As Mr. Armstrong has appealed to the Bishop's labours in this region for support of his position, it cannot be out of place to challenge him to state the results of those twenty-five years' labours which are broadly stated above."

The task assigned me, Rev. Sir, by "Northwest," is a very easy one. I have nothing more to do than refer to a document to which the real name of "Northwest" is appended.

At a meeting of the Convocation of Northwestern Virginia, held in Ravenswood, July 1851, a Committee was appointed to take into consideration the ability of that portion of the diocese lying west of the Alleghany mountains, to sustain a Bishop of its own; and also to inquire into the expediency of applying for a division of the Diocese of Virginia, so as to form of that portion of the new State diocese. "Northwest" was on this Committee, and in November, 1851, he and his able associate made their report to a meeting composed of clergymen and laymen in Charleston, Kenawha county. Now this report, if spread before your readers, would, in their judgment, more than sustain all that I have said in favour of Bishop Meade, his zeal and labours in behalf of the Church. It speaks more highly of him than I have ever spoken. It not only recommends the formation of a diocese out of this portion of Virginia, but it expresses perfect confidence in the ability of the Church to sustain a Bishop "with comfort and competency." That report specifies 13 organized parishes, and nearly as many other places where missionary labours are occasionally given. That report informs us that there are some 500 communicants of the Church registered in the West, and that many more are doubtless scattered through the country. To the bright condition of things, as set forth in that report, the Bishop himself demurred. It complains, indeed (and very justly), of the want of clergymen, and of the great difficulty of obtaining them. But does that Report blame or censure Bishop Meade on this account? The very opposite of this is the case. That Report even protects the Bishop from censure in not requiring (as he might do) deacons to come and labour in this portion of the diocese. Upon this point it thus speaks: "The Bishops, however anxious to send young deacons who annually come under their care to our portion of the diocese, are bound in justice to consult their wishes; and the young men themselves, under a false notion of the West and its privations, and anxious in many instances to relieve themselves from pecuniary liabilities contracted to secure their education, prefer remaining East in view of what they consider certainty in regard to salary."

I have complied with the demand of "Northwest," and I now submit what has been brought, through his request, before yourself and the readers of *The Churchman* without any note or comment. I pray you in like manner to observe the same course. Respectfully yours,

Wm. Armstrong,
Rector of St. Matthew's church, Wheeling, Va.
June 8th, 1854.

P. S.—In the same number of *The Churchman* that contains the communication of "Northwest," I am respectfully addressed by a writer over the signature of "An Observer." I am prepared to give information upon the several points to which he refers, and to correct some mistakes into which he has fallen; but before I consent to do this, he must remove his vizard,—he must at least give me his name. The reasonableness and propriety of so doing will not be doubted by "An Observer." W. A.

ADVERTISEMENTS.

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for portraits.
Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street. je3-1y-5h

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., 104 Chambers street, corner Church street, New York.
R. KINGSLAND, WM. H. ASH.
R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, and Oval Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c. For *unique and chaste design, beauty and variety of style and excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures all the articles they advertise throughout, as they will at all times show to their visitors by taking them over its extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

WM. D. BRIGGS, WATCHMAKER AND JEWELER, Dealer in Gold and Silver Watches, Silver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. 158 Bowery, five doors above Broome street, New York.
Watches of every description carefully repaired. je10-1y-5

BOARD IN THE COUNTRY.—Ten or twelve persons can be accommodated with very pleasant board, at Milton, Ulster county. The house is very near to the river, where the *Alida* stops every day, down and up. Apply to Mr. BENJAMIN TOWNSEND, Milton, Ulster county, N. Y. je10-4t

JAMES, HATTER, St. Nicholas Hotel, 525 Broadway.—The attention of the public is respectfully directed to the hats made by the subscriber, whose personal attention is directed to fitting his customers a hat which shall be at once beautiful and becoming to the wearer. Caps for fishing, sporting, riding, travelling, evening, or opera. Paris felt hats in infinite variety, for travelling and the watering places. je3-6m-5

JOHN W. PRIEST, M.A., ARCHITECT, has removed his office from Brooklyn, to 634 Broadway, New York, opposite to Stanford & Swords' Bookstore. je10-1y-5

WRIGHT & BAILEY, Dealers in English and American Carpeting, Oil Cloths, Window Shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond street, N. Y.
AARON WRIGHT. [my27-1y-5] BENJ. F. BAILEY.

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, 743 Broadway, (New York Hotel,) has constantly a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. Shirts made to order. my27-1y-5

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my27-1y-5

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN MONUMENTS, 243 and 245 Bowery, corner of Third street, New York. my6-1y-5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.,
No. 379 Broadway, corner White street, New York.
G. F. PETERSON.
G. S. HUMPHREY. ap29-1y-5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited. my27-1y-5

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacture all kinds of SHOW CASES. All orders from the country will be promptly executed.
Silver and German Silver Cases always on hand. my27-1y

A WIDOW LADY, residing at 244 Clinton street, South Brooklyn, will receive into her family three or four little girls to board and educate. Terms made known on application to Stanford & Sword's Bookstore.

FOR SALE.—A very desirable pew in all Saints' church, located central of the south aisle. Apply to the sexton, 285 Henry street. Price $50.

COUNTRY BOARD FOR BOYS.—A few lads can board with us during July and August, at our summer residence in Bristol, R. I. The house being within a hundred feet of the shore, healthful aquatic and other exercises can be enjoyed. Circulars at Stanford & Sword's; at Lockwood's; and at the office.
WM. B. STOUGHTON, } Principals of Church Schools,
je17-8t Rev. G. N. SLEIGHT, } 48 7th Av., cor. 14th st., N. Y.

WANTED—for the Church and Hall of St. James the Less, Philadelphia—an ORGANIST, (one capable of teaching vocal music preferred)—a thorough CLASSICAL TEACHER;—a TEACHER for a Parochial School, well qualified in the elementary branches of education. The office of organist and teacher might be combined with one of the other two. For the parish school a competent female teacher would be preferred. Apply to the Rev. A. Ten Broeck, Falls of Schuylkill; or Robert Ralston, 4 South Front st. je17-3t

JOHN T. BUDD'S First Premium RANGES, also manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES, No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work Furnished. All kinds of Plumbing and Gas Fitting done to order. je17-1y

REMOVAL.—FINE CLOTHING!—HENRY L. FOSTER & CO. have removed their Merchant Tailoring and Clothing Establishment to No. 401 Broadway, corner of Walker street. Also GENTLEMEN'S FURNISHING Goods of the latest styles and best qualities, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10-3m

TEA WAREHOUSE.—J. WATSON, 377 Bowery, (second door below Fifth street,) dealer in Teas, Coffee, &c. 5 lb. packages of Tea of every quality done up in Tin Foil, very convenient for families going in the country. All orders left at the store will be promptly attended to. my27-1y

UPHOLSTERY AND PAPER HANGINGS.—CHILDS & SMITH are now opening their Spring importation of French Paper Hangings, which will be found to embrace all the best styles, being selected for first class city trade; also American Paper Hangings of every description, Window Shades, Window Cornices, Lace, Muslin and Damask Curtains. All kinds of Upholstery work done at the shortest notice, by [apl-3m] CHILDS & SMITH, 449 Pearl st.

HOUSE FURNISHING GOODS, at PETERSON'S Warerooms and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wooden, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods.
mar18-1y R. E. PETERSON, } 141 Bowery, N. Y.
W. T. PETERSON, }

LITERATURE.

Personal Narrative of Explorations and Incidents in Texas, New Mexico, California, Sonora, and Chihuahua, connected with the United States and Mexican Boundary Commission, during the years 1850, '51, '52 *and* '53; by John Russell Bartlett. 2 vols., 8vo. Appleton & Co.

Mr. Bartlett's work is one of the most pains-taking and reliable contributions to geography and ethnology, which the numerous Government explorations of our widely-extended country, since the days of Lewis and Clarke, have produced. Without any art at book-making beyond that which an intimate acquaintance with the best old and new productions of this class of Europe has inspired—which is the art of telling his story with clearness and fidelity—he has availed himself, in a thorough way, of his capital opportunities for observation at the head of a Government expedition, the immediate purposes of which, though exacting a large share of his attention, left him free to study all that there was to be found on his route of interest in an historical or humanitarian way. The boundary survey is the least important portion of these volumes. Mr. Bartlett was withdrawn from the service before that was completed, and had he finished the line, it would have been of little value, as the new treaty before the country goes beyond it, and the public mind already outstrips even that. But the actual survey of the travelled route to the Pacific was completed by Mr. Bartlett, and these volumes afford an accurate itinerary for future emigrants and pilgrims. Dates, distances, means of subsistence, natural features, the scenery and scant habitations of the route to the Gila, are all faithfully recorded. To give method and the readiest means of appreciation of the varied contents of the book, it is divided into sections: through Texas to El Paso; from El Paso to the Copper Mines; an Episode of a journey into Sonora, extending as far as Guaymas, on the Gulf of California; thence voyaging in a pilot boat to Mazatlan; thence to San Blas and Acapulco, and by steamer on the Pacific to San Diego. Several Californian excursions follow, when the direct overland route is taken, on the return, from San Diego to El Paso, along the Gila, and thence through Chihuahua to the Gulf of Mexico.

Stopping for a moment, on the outward journey, in Western Texas, we light upon a model colony of

GERMAN EMIGRANTS.

> On reaching the Guadalupe River, we stopped at the log houses of a small German colony. Among these, I was not a little surprised to find one occupied by a gentleman of learning and taste, with a choice library of scientific books around him. In chemistry and mineralogy, his collection was particularly rich; and even in other departments of natural science, as well as in history, voyages, and travels, it would have been a very respectable one in our large cities, where books are easily procured. Some good pictures, including copies from Murillo, evinced his taste in the fine arts. There is no floor or glass windows to this humble dwelling, and as much daylight seemed to come through the openings in the logs as through the windows. A plank table, chairs covered with deer skin, and a rude platform, on which was spread a bed filled with corn husks, but destitute of bed-clothes, constituted the furniture. The walls were covered with books, except one spot, where were arranged twelve rifles and fowling pieces of various kinds, with other paraphernalia of a genuine sportsman; while here and there, jutting out from a projecting corner or log, were sundry antlers, evidence of the skill of the occupant.
>
> On entering this primitive dwelling, we found its owner, Mr. Berne, busily engaged upon his meteorological table. He received us with kindness and suavity of manner; and we found him, as well as several others of his countrymen who had entered, communicative and intelligent. They had been here two years, and formed part of a large colony of Germans, who had settled in the vicinity. By invitation, we called at an adjoining house, equally primitive with that before described. On the rude walls hung some beautiful pictures, while other articles of taste, and a cabinet of minerals, had their appropriate places. Here, too, was a fine harpsichord, from which we were treated to selections from the most popular composers, played with an expression and feeling which indicated a master's hand. In the yard were some fine merino sheep; and while we were listening to the conversation of our friends, a tame peccari thrust his long nose against me to receive my caresses, much as a faithful dog would. But the propensities of the swinish family, to which the peccari is closely allied, were so strongly exhibited in this specimen, that I could only gratify his affection for me by rubbing his back with a stick, which seemed to afford him all the pleasure he desired.

The tastes and habits of these people would create about them a comparative paradise anywhere.

Leaving these frontiers of civilization to cross the wilderness, the way is enlivened by the sudden appearance of an Indian chief, armed, not with bow or spear, but with certificates of character from American officials. Chipota, a Lipan chief of note, had grown fat under the peaceful protection of the United States, and cultivated a pleasant, benevolent countenance, which "bore so striking a resemblance to the portraits of General Cass, that every one noticed it." He contributes a great deal to the amusement of the company, and retires to a camp in the neighbourhood to bring forward some of his companions, one of whom manifested a considerable degree of sentiment for a savage.

> An hour or two after we encamped, Chipota returned with Chiquita, another chief, and several others of his band. This was a man of some consequence too, as he gave us to understand; and such was proved to be the fact by the certificates he presented "defining his positition," which requested kind treatment from all Americans. He was about the age of Chipota, and similarly dressed. With them were three others, one a remarkably fine-looking young man, of athletic form, which he took pride in displaying. He wore no garment but a breech-cloth and a necklace of bone, and was decorated with a few patches of vermilion. At first he strutted around the camp, with an evident design of making a sensation, and to convince us that he felt it a condescension to associate with us; but he afterwards became quite familiar, particularly with those who could hold a conversation with him in Spanish, which he understood well, and spoke a little. He asked one of our young men if he was married. The latter, as such happened not to be the case, was somewhat confused, not liking to acknowledge the fact, as he feared it would lower him in the estimation of his savage friend, who moreover might take it into his head to offer him one of his red-skinned sisters for a spouse, to refuse which would give mortal offence. Without replying, therefore, he exhibited a miniature of a beautiful woman, which he carried around his neck, and which quite enchanted the red-skin. He expressed great admiration at the picture, and never seemed tired of gazing at its mild countenance, with its bright eyes smiling upon him. The next morning before leaving, this young Indian made his appearance at the tent of the owner of the miniature, and endeavoured to purchase it, offering in exchange his bow, arrows, tiger skin, and finally his horse. Failing to acquire it, the young man begged one more sight of the enchanting image, which he was permitted to enjoy; he gave it one long and affectionate look, leaped upon his horse, and rode off.

Arrived at El Paso, there is a trial, by a half Mexican and half American jury, of some of the lawless desperadoes who corrupted and tyrannized over the place, which resulted in a military execution, after which the gangs were broken up, and the orderly inhabitants possessed their goods and virtues in peace.

The travels in Sonora which follow are full of interest throughout. As the country was penetrated the distinctive Mexican population began to thicken, till we find them at La Magdalena in the full enjoyment of their peculiarities. One of these, if it be such, in the broken Spanish regions of America, was a singular instance of

SUPERSTITION.

> La Magdalena and the church of San Francisco are the Mecca of devout Mexican Catholics. From the borders of Sinaloa on the south to the furthest outpost near the Gila, and from the Gulf of California to the Sierra Madre, they flock in by thousands, to offer their devotions at this shrine. It is not unusual for very great sinners to bring their burden of guilt a distance of four or five hundred miles; a journey in this country of greater difficulty, and requiring more time, than one from New Orleans to Quebec. The poorer classes often come a hundred miles on foot, begging by the way. The more penitent, like the idolaters before the temple of Juggernaut, or the devout Mohammedan at the shrine of his prophet, prostrate themselves, and, with their hands crossed on their breasts, advance on their knees a hundred feet or more to the church. Both men and women are thus seen toiling over the dusty street and brick pavement of the church to the presence of the Saint, who is laid out beneath the dome and in front of the altar. When the votaries reach the bier, they cross themselves, and with outstretched arms repeat their prayers. They then rise to their feet, and, drawing nearer, present their offerings. The body of San Francisco, or rather his image, lies upon a platform, and is clothed in rich vestments, and covered with a piece of satin damask of the most gorgeous colours. The head, hands, and feet are alone exposed. These are made of wood, coloured to represent flesh; and I was informed by a Mexican gentleman, that these constituted the whole statue. The body, he told me, was merely a frame-work, stuffed with rags and cloths to give it a form, over which the drapery was disposed. The offerings consist of money and candles; and as wax is quite expensive here, the poorer class present candles of tallow. There was a continual jingling of money; in fact, so contant was the dropping of silver dollars into the receptacle placed for them, that no other sound was heard. What was singular in all this mummery was, that no priest was present. The men who took the money were ordinarily dressed, having on nothing to distinguish them from the crowd around. There may have been a priest behind the altar or somewhere not visible to the devotees; but while I stood by the side of the image and witnessed the proceedings on two occasions, I could perceive none. An estimate may be formed of the crowds here present, when I state that the receipts this year, although the attendance was less than usual, were about twelve thousand dollars; while on some former occasions, the amount of money voluntarily given had reached the sum of eighteen thousand. To the question what become of all this money, I received the usual reply of "*Quien sabe?*" A gentleman, however, told me that it went to the city of Mexico, and that neither the poor of Magdalena nor the church there derived any benefit from it.

Passing over the voyaging and detention at now familiar ports on the Pacific, we set out again with the Commissioner on two of his lesser journeys in California, which are so well narrated that we wish he could oftener have had something to describe of more abundant material than barren deserts and the scanty incidents of the hunting camp. He leaves San Francisco northwardly, ascending the pleasant

NAPA VALLEY.

> Where it opens on Pablo bay, it is about six miles, but it gradually contracts towards the north. At the entrance it is an open plain, destitute of trees and covered with luxuriant grass; but here it assumes a new aspect, such a one, too, as I had not before seen in the country. It is now studded with gigantic oaks, some of them evergreen, though not so close together as to render it necessary to cut any away to prepare the land for cultivation. These magnificent oaks are found sometimes in long lines, and again in clusters of twenty or thirty, forming beautiful groves; then again a space of ten or twenty acres will occur without a single tree. If this romantic valley were transferred to the older countries of Europe, it would be taken for the domain of a prince or a nobleman. It answers to the idea one has of the old and highly cultivated parks of England, where taste and money have been lavished with an unsparing hand, through many generations. As one emerges from or enters each grove, he involuntarily expects some venerable castle or mansion to appear, or to find himself among some secluded villages. But in the entire length of the valley there are no houses to be found within a less distance than five miles of each other, and these, too, of the most humble and unpretending character. What is singular, and to me unaccountable, in these groves of large trees is, that there are no young ones, none but the venerable and full-grown oaks, which, doubtless, for centuries have held exclusive sway over this wide-spread and beautiful domain. Nor is there any undergrowth of other trees and shrubs. I can only account for this deficiency by attributing it to fires since the occupation of the country by the Spaniards; or by supposing that the immense herds of cattle, which for a century past have occupied the valley, have browsed upon the shrubs and young trees, until they destroyed them, and afterwards kept down the shoots as they sprang up.

Beyond these fine oaks, as the traveller ascends the narrowing valley he comes upon the region of the pines, firs, and particularly the gigantic red wood. As a section of one of the most enormous among these gigantic productions of nature, a very Niagara among trees, is now on exhibition in this city, we may refer to what our author has to offer of the magnitude of these objects. Mr. Bartlett is credibly informed of the existence of trees of this red wood three hundred feet in height and of fallen trunks two hundred and sixty-six feet long. It is a most useful tree, from the durability of its wood, and its uniform cleavage. One of these red wood trees, blown down from its internal decay, has been travelled through on horseback by Mr. Walter Hitchcock. "It was evidently decayed," says this gentleman, "before it fell, and in its fall broke off sixty feet from the roots. This part is hollow; and I cannot give you a better idea of its size, than by telling you that I rode my horse through it from end to end. At the end where it is broken off, the shell is very thin, and, as I sat on the horse, I could not reach my hand to the inner surface, over my head; but half-way through, the shell was as much as three feet thick over my head, and more than that under the horse's feet, and here it was necessary to lean forward. But this is not the largest. There is another one blown down, which measures one hundred and ten feet in circumference and four hundred and ten feet in length. This, too, is hollow; *and, if the hollow were enlarged a little, it would make a very good rope-walk.*"

That will do very well, and we might be disposed to marvel at it, had we not an opportunity of verifying the growth of the still more wonderful production now to seen at the Racket Court on Broadway. This is a section of the great tree which of late stood on the slope of the Sierra Nevada, in California, at the head-waters of the Stanislaus river, some twenty miles from Sonora, and one hundred and fifty miles by land carriage from Stockton, to which place it was necessary to convey the portions taken as a specimen, to embark them on the waters communicating with San Francisco. The exhibitor of the tree is Captain Hanford, who projected and accomplished its removal. He is an American, a carpenter from Shrewsbury, New Jersey, who had achieved some distinction in California by the construction of a flume or water-course of six miles, for a company in the mining region, when he undertook, in May of last year, to fell this great tree for the purpose of exhibiting a section of it in the Atlantic cities and in Europe. The undertaking occupied ten men nearly four months. The ground was cleared, a scaffolding erected, and the bark carefully taken from the trunk, to the height of some sixty feet, commencing at eight feet from the surface. To secure skill and safety in this proceeding, by practice, the men were first set at work to gather the bark from inferior trees in the neighbourhood. A pump augur was then set in motion to bore the tree. This operation was constantly repeated, the interspaces being removed with axes and chisselling. Finally, the tree was brought down by a species of battering ram, constructed to drive in wedges to remove the mass from its equilibrium. It fell with its huge bulk, bearing before it some dozen trees in its vicinity, and crushing a cedar at a distance of sixty feet. The tree itself had stood three hundred feet in height, with a diameter, including the bark, of twenty-nine feet, two inches, at five feet from the ground. A transverse section was taken through the heart, a huge beam, which is now to be seen at the Racket Court. The concentric rings on it show, it is said, an age of three thousand years. The bark was neatly pealed from the tree in sections; like the coats of blubber from a whale. It is softer in texture than the ordinary pine bark, and of a light cinnamon colour. It is very delicate and crumbles easily to the touch. But light as it is, the transportation of the mass was no inconsiderable work. The entire cost of cutting, transporting, and exhibiting, to the present time, has not been much less than fifteen thousand dollars. The freight of its fifty-four tons weight, from San Francisco to Philadelphia alone, was an item of one thousand dollars. Of this large outlay, however, eight thousand dollars were returned by the exhibition at San Francisco.

The appearance of the section, at present set up at the Racket Court, is very striking. This large hall and the centre of the Crystal Palace below the dome are the only places in New York, where it could be exhibited. It rises to the height of more than forty feet, narrowing very gradually from a base of about twenty-six feet in diameter. The bark is symmetrically set up, and the whole has the appearance, on entering the long court, of a huge bark wigwam, as pictured in old books about the Indians. Entering a door, you find yourself in a room, the floor covered by sixty square yards of carpeting, on the surface of which a piano forte, centre table, a dozen chairs, with a liberal allowance of gigantic spittoons, make no very great impression. There is room, according to the calculation of Captain Hanford, for two hundred grown people or thirty horses. One hundred and forty-four persons have been in it. The highly-intelligent proprietor, one of the quiet, effective race of American mechanics, who are apt to put through whatever they undertake, is at leisure to entertain his visitors with accounts of the whole nature and progress of his laborious undertaking. Among his other observations, we were struck with the new test of character, which the tree offered, when it was standing all alive, in its evergreen glory. It was visited by a great number of persons from San Francisco. A sailor would estimate its bulk converted into a huge ship; a lumberman would give you its feet in boards, and a farmer, splitting it up, in imagination, into rails, thought it would construct a fence to Oregon: the naturalist counted its rings and estimated the age of the continent; we did not hear of any poet as yet having meddled with it in his rhymes, but the great Barnum, on learning its vast dimensions, pronounced it, if rightly managed, worth a hundred thousand dollars at least. It is certainly a great fact in the vegetable world, and an honour to the continent. The London *News*, in describing it, gratuitously calls it the Wellingtoniana; the *Gardener's Chronicle* christens it Americus Gigantea. Captain Hanford calls it the Great California Tree.

The Geysers or Hot Springs of Pluton river were the attraction of the travellers in the mountains beyond the Valley. They are of several varieties of mineral water, chiefly sulphur, and are comparable to the medicinal springs of Virginia. Mr. Bartlett did not see these natural forces in their highest state of vigour; but his description is sufficiently striking:—

> A few yards further brought us into the midst of the puffing geysers, or steam-jets; for I knew not by what other name to call them. Fumes of sulphur here met our nostrils at every step, while the rustling steam, as it spouted from a hundred cavities, completely enveloped us. The latter did not issue in one continuous column, but at short intervals, as from the pipe of a high pressure engine. It was with some difficulty that we could breathe here, among the fumes of sulphur and the steam; and we crouched low in the bed of the rocky stream to avoid them. In cavities along both banks, and near the running brook, was boiling water, which rose and fell, accompanied by a loud gurgling noise, resembling that of a gigantic steam condenser. In one of these cavities, stones as large as an egg were in a state of commotion, presenting a curious resemblance to a pot of boiling potatoes. I held my hand fifteen inches above this boiling pot, at which distance the water scalded it. From this cavity to the running stream, was just the width of my hand; though the surface of the boiling water in the cavity, was about a foot above the running water. The whole of this violent commotion was accompanied by a tremendous noise beneath the earth's surface, quite equal to, and resembling that made by several ocean steamers, letting off their steam through their large pipes, loud, deep and harsh. There was no cessation to this awful roar, but one continued noise, as though a vast workshop beneath was in full operation.

Mr. Bartlett paid an interesting visit to the quicksilver mine of New Almaden. This is situated to the south of San Francisco, some fifty miles distant, along the fertile San Jose valley. It is now the second mine of its kind, in richness, in the world, Almaden in Spain, farmed by the Rothschilds, being the first. The yield of the latter is about three millions of pounds a year, of the former a million; and the difference is likely to diminish rapidly, from the comparative advantage in vicinity to the silver-producing regions where the quicksilver is wanted, of the Californian over the Spanish mine. The process of extracting the quicksilver from the cinnabar is simple. The ore, in the first place, is dug from near the summit of the mountain, at a distance of a mile, by the ascent, from the furnaces and storehouses. On reaching the opening, armed with a torch, you advance about sixty feet into the mountain, on a level, and begin to descend, from sloping or perpendicular stage to stage, some two hundred feet. Veins of the ore, five feet in diameter and less, branch off in various directions, to the aggregate extent of more than seven thousand feet. The ore is brought to the surface by native Mexicans or Californians; then loaded, pannier fashion, on mules, and deposited at the six furnaces below. The quicksilver is sublimed by the heat, condenses and falls, when it is carried along to vessels placed in the ground for its reception. It is gathered from these, and deposited in cast iron tanks in the storehouses. Mr. Bartlett saw one of these, between four and five feet across, containing twenty tons of the pure quicksilver. To test its specific gravity, a board was placed on the mass, upon which he sat, when his weight did not impress it a quarter of an inch. "On thrusting my bare arm into this vat, a most singular and chilling sensation was produced. I then took a stick of light and porous wood, which I immersed for about a minute; and when I withdrew it, the metal had penetrated through every portion of it, so that in weight it was very little less than the quicksilver itself." The quicksilver is ladled from the vats into wrought iron flasks, containing seventy-five pounds each. The flask itself weighs twenty-five pounds. The quicksilver, in 1852, sold at San Francisco for sixty cents a pound. As regards the health of the workmen, those handling the cinnabar in the mine do not appear to be affected; but the fumes at the furnace require the labourers to desist at intervals from the work.

Mr. Bartlett met with Captain Sutter at San Francisco, and tells an anecdote of his determined search for the Sacramento, when he first went to the region. He coasted along the bay in a small boat for several days, without finding the river, when he discovered the opening by moonlight. Of his fortunes, we are told, "Had he been permitted to retain his immense estate on the Sacramento, and dispose of it as wanted by actual settlers, he would have been one of the richest men in America; but speculators took advantage of his easy disposition, led him into wild speculations, induced him to lend his name to a large amount, and thus extorted from him or compelled him to give up all his valuable property, but the Hock farm, where he now resides. He still seems cheerful, and endeavours to make the most of his misfortunes. When I saw him, he told me he had not visited San Francisco for a year."

We have not met before with the following anecdote of the naming of San Francisco. It is taken from a narrative by Father Palon, published at Mexico in 1787.

> When Father Juniper Serra received his orders from the Visitant-General, respecting the names which he was to give to the new missions in California, he observed that the name of the founder of their order was not among them, and called the attention of his superior to the fact, exclaiming, 'Is not our Father San Francisco to have a mission?" to which the Visitant-General replied, "If San Francisco desires a mission, let him show you a port, and he shall have it." In the year 1769, an expedition was dispatched from San Diego, for the purpose of settling Monterey. The expedition missed the port, but discovered a much larger and finer bay further to the north which had been till then unknown. The commander of the expedition and his religious associates decided that this discovery must be the work of St. Francis, and accordingly they gave his name to the place, setting up a cross, and taking possession after the usual manner.

We commend this book as an excellent summer companion to the tourists who, while enjoying the easy luxuries of Saratoga, West Point, or Newport, would enhance their satisfaction by the survey of distant portions of their widely-extended country, travelled over under less agreeable circumstances. They will find Mr. Bartlett always writing with good sense, always an intelligent observer, clear in his statements, and consequently never dull—for your unmitigated dulness arises more often from confusion of the faculties than from the lack of interesting material.

There is no reader of this book who will not, at its conclusion, second Mr. Bartlett's call upon the Government to make adequate provision for the several scientific reports of the officers of the expedition who accompanied him.

Of new editions of established works, we have, from Messrs. Barnes & Co., the translation, from the Spanish, of Rivero and Tschudi's Peruvian Antiquities. Rivero is a native Peruvian, the director of the national museum at Lima; Tschudi is a German, the author of one of the most valuable books of travels in Peru, both for its scientific character, and its observations of the people and country. The present work is indispensable to the antiquarian, and of interest to the general reader, who has already had an introduction to its subject in the pages of Prescott.

Francis & Co. have sent forth a new edition, uniform with their copies of the poets, of *The Undying One, Sorrows of Rosalie, and other poems, by the Hon. Mrs.* Norton; writings which still retain some hold upon the public, while other productions of the same sentimental school of less animation have been forgotten.

Messrs. Francis also issue *A Course of English Reading, by* James Pycroft, *with alterations, emendations, and additions, by the Rev.* J. A. Spencer; a book from which the young reader may gather many useful hints, as to the improvement of his tastes and library opportunities. Such manuals are not to be slavishly followed, but used for their suggestions.

Of translations and reprints, the most important before us are *Guizot's History of Oliver Cromwell and the English Commonwealth*, translated by A. R. Scoble, (Blanchard & Lea)—the second instalment of the author's projected History of the English Revolution; and a *History of the Protestant Church in Hungary from the beginning of the Reformation to* 1850, (Phillips, Sampson & Co.) The latter work was prepared from manuscripts submitted to the historian D'Aubigne, and comes recommended by an introduction from his pen. "It is not," says he, "simply to be considered as a book for it is the exponent of a fact. A branch of the great family of the Gospel has been forgotten by the rest, and this wrong, although of long existence, must be redressed." The translation, whether from the French or German we are not informed, is by the Rev. Dr. J. Craig of Hamburgh.

Guizot's moderate and statesmanlike views of English history have long since commended themselves to Anglican readers. Two brief sentences on Cromwell will give an idea of his treatment of the subject: "During eighteen years that he had been an ever-victorious actor on the world's stage, he had alternately sown disorder and established order, effected and punished revolution, overthrown and restored government, in his country. At every moment, under all circumstances, he had distinguished with admirable sagacity the dominant interests and passions of the time, so as to make them the instruments of his own rule--careless whether he belied his antecedent conduct, so long as he triumphed in concert with the popular instinct, and explaining the inconsistencies of his conduct, by the ascendant unity of his power."

Gould & Lincoln have reprinted the Hulsean prize essay of 1852, by the Cambridge Professor W. J. Bolton, on *The Evidences of Christianity as exhibited in the Writings of its Apologists down to Augustine*; which brings to bear the strong points of the Fathers in conflict with the gross or philosophic heathenism.

The *Knickerbocker* Magazine has completed its forty-third volume. Its select body of contributors continue to support its old character, in original essay and description. Among its more prominent writers are Mitchell (Ik Marvel), Bristed, Cozzens and Shelton. The literary department has been extended. In the present number, there is "*A Charge to the Jury of the Public in the Dauphin Case*," which sums up the matter of Mr. Hanson's book in the pleasantest way.

The Illustrated Magazine of Art has passed into the hands of M'Elrath & Barker, the publishers of *Household Words*, by whom it will be hereafter issued, on its old scale of efficiency. The recent numbers continue the series of artists with the French David and the Flemish Dujardin, with descriptive letterpress and the best specimens for illustration of each. There is a fresh infusion of American matter, in portraits of Audubon, Seward, Soule, and Cyrus Durand, the bank note engraver (a brother of the President of the Academy of Design), of whose art in this country an account is given, with the necessary models and drawings. Natural History, the progress of Art Exhibitions, popular amusements, &c., also occupy a good portion of this magazine, which is not merely one of the cheapest, but the best executed in its peculiar style of publication, of the day.

Two new contributions to the stock of information on Russia and the war region of the East, are Col. Chesney's *Russo-Turkish Campaigns of* 1828 *and* 1829 (published by Redfield), and the *Knout and the Russians; or the Muscovite Empire, the Czar and his People* (from the press of the Harpers). The latter is a translation from the French of Germain de Laigny, and appears a very readable description of the manners of the land, in the lively epigrammatic style, which is reinforced by a number of highly graphic wood cuts. Col. Chesney, known as the explorer of the Euphrates and the Tigris, has written an accurate military account of the last Russian advance towards Constantinople. Its careful survey of movements and authorities shows that the Russian army was not so strong on that occasion, though an advance was made to Adrianople, as has been sometimes apprehended. A perusal of this work will afford a good criterion of the elements of Russian power, in its army in Turkey at the present moment. It has two excellent maps, and a valuable historical appendix.

In the light literature of the day are *This, That and the Other*, by Ellen Louisa Chandler, (Boston: Phillips, Sampson & Co.), a volume of descriptive and sentimental sketches, with companion pieces in verse; and *The Myrtle Wreath, or Stray Leaves Recalled*, by Minnie Myrtle, (Scribner), which is a collection of brief spirited newspaper or magazine contributions, both in prose and verse.

HENRY JOHNSON, HOUSE, SIGN, AND ORNAMENTAL PAINTER 79 Bowery, between Hester and Walker streets, New York
apl-6m

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

ELEGANT PARLOR PAPERS & DECORATIONS.—SUTPHEN & BREED, **Importers, Manufacturers,** and Wholesale Dealers in Paper Hangings, have removed from their old stand in Pine street, to the new and spacious building, **404 Broadway,** and are now opening to the public their large and comprehensive Spring stock. **In the Retail Department,** will be found the rich and tasteful decorations of Zuber, Delecourt, Lamperlier, Deguette, Mader, Gillon, and other Paris makers.
Churches, public buildings, offices, &c., papered in imitation of Frescoes, Marbles, and the choicest Woods. The decoraters in their employ are men of most artistic merit, and all work done by their house will be of the first order. † m25-3m

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 Broadway.
Removal!
THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye." 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
ap8-tf † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, of different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* * m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m11-1y

LOW RENTS AND SMALL PROFITS.—The subscribers beg to inform their friends and the public that they are at their old stand, 454 Pearl street, near Chatham, and are prepared to exhibit an extensive and choice assortment of CARPETING and FLOOR OIL CLOTHS of every style and price. We are not under the necessity of charging large profits to pay heavy Rents.
m1-3m* BAILEY & BROTHERS.

CRYSTAL PALACE MILLINERY.—STRAW HAT AND BONNET MANUFACTORY AND SHOW ROOMS, No. **401** Hudson street, opposite the Greenwich Bank, New York.—L. BINNS respectfully announces to his patrons and the ladies generally, that he will daily display for inspection and sale, a splendid and extensive assortment of SPRING MILLINERY AND STRAW GOODS, consisting of Silk, Crape, Lawn, Fancy Braid, Straw, Leghorn, Dunstable, and Paris Bonnets; Blond lace, Braid, Gimps, French Artificial Flowers, Ribbons, Bloomers, Flats, Gentlemen's and Boys' Panama and other Hats, &c., &c. The largest stock of Millinery and Straw Goods at retail, to be found at any one establishment in the city (without exception), and at the lowest prices.
2000 Leghorn Flats and Bonnets, just received.
N. B.—A large variety of Mourning Bonnets constantly on hand. Country Milliners supplied with Pattern Bonnets of every style. All kinds of Straw Bonnets and Hats cleaned and pressed equal to new.
The Eighth avenue Cars and Kipp and Brown's Stages pass the door every minute.
☞ Remember—L. BINNS, No. 401 Hudson street, one door below Clarkson street, New York. ap29-3m

NEW SPRING AND SUMMER GOODS.—S. & M. E. TOWLE & CO., of **Columbian Hall, 281 Grand street, New York,** have opened their importation of Spring and Summer goods, for the inspection of their patrons, viz.: a large and well-assorted stock of seasonable dry goods, selected with great care, by their agents in Europe, from the most celebrated manufacturers, which, for variety and elegance, cannot be surpassed.
Rich Plaid and Striped Silks of the newest styles, containing select designs in India and Foulard Silks at low prices.
Brocade and Solid Colored Silks of the choicest coloring and patterns. The solid colors were ordered expressly for our trade, and are select tints.
Plain Black Gros de Rhine, Figured and Brocade Black Silks in the newest patterns, of the best manufacture, and warranted equal to any imported.
Mourning Goods.—Bombasins, Canton cloths, Mous. de laines Alpacas, together with a complete assortment of mourning apparel.
Dress Goods.—**Bareges, Satin Plaid,** Printed and Plain colors, in tans, modes, ashes of rose, and high colors; Plaid Poplins, Ginghams, Printed Challies and Mous. de laines. Paris printed Jaconets and Lawns of every description.
Shawls and Mantillas.—**Paris Mantillas** and Talmas. Entirely new patterns in all desirable colors.
Plain and Embroidered Canton Crape Shawls; Broche, long and square; plain and printed Thibet and Cashmere Shawls, in every variety.
House Furnishing Goods.—Linen Damasks, Table cloths, napkins, doylies, and towelling, linen sheeting all widths, pillow and shirting linen, muslin sheeting and shirting, bed tick, etc.
French Toilet and Marseilles Quilts.
Lace Curtains and Window drapery of every description, of Swiss manufacture; also a large assortment of French and British lace goods and embroideries.
☞ Messrs. S. & M. E. T. & Co. would announce to their patrons and strangers visiting the city, that the recent enlargement and improvement of COLUMBIAN HALL (so necessary to their business) obviates all inconvenience from want of room, and by adhering to the one price system strictly, together with the facilities of importing all the goods in their trade, they are enabled to sell at much less rates than usual retail prices. S. & M. E. TOWLE & CO.,
ap8-3m 281 Grand street, N. Y.

NEW CARPETING. Spring Importation, 1854.—W. & T. LEWIS, No. **453** Pearl street, opposite William street, have received direct from England, 20 bales of John Crossley & Son's Carpeting, consisting of MOSAIC MEDALLIONS, in one entire piece; VELVET MEDALLIONS, with borders and filling to match; VELVET and TAPESTRY CARPETING, newest designs, and brilliancy of color cannot be surpassed in the city.
Also, a full and complete assortment of three ply superfine and fine Ingrain Carpeting, from the most celebrated AMERICAN and ENGLISH makers. OIL CLOTHS, from one to nine yards wide, from Hare & Co., and other English and American makers, in Fresco, Marble, Oaks, Italian, and Chintz, well seasoned; made expressly to our order. Also, Stairs' Carpeting, Rugs, Druggets, Stair Rods, Piano and Table covers, and all other goods usually found in first class carpet stores.
N. B.—A large stock of COCO MATTING and MATS, ENGLISH SHEEP SKINS and ADELAIDES, to which we call the attention of Southern and Western Merchants. The above goods are imported direct by W. & T. Lewis, and are offered for CASH ONLY, full 20 per cent. below Broadway prices. ap8-3m

LONG ISLAND DYE WORKS. Office No. **25** John street New York.
The proprietor of this old-established Dye-house, well known for the superiority and style of his workmanship in Refinishing and Coloring with brilliancy, silk, worsted, velvets, cachemeres, crape shawls, &c., &c., and also in cleaning in unsurpassable style all kinds of wearing apparel, respectfully solicits the continuance of your kind patronage. [ap8-3m] L. DUHAIN. 25 John street.

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.
All orders will be punctually attended to. m18 6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

SEWING MACHINE.—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20-1y

SCHOOLS.

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French - - - - - -	$5 per quarter.
Music - - - - - -	$10 " "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20–6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29–1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. apl-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (99 President street, Brooklyn,) for the Education of Young Ladies—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:

The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A.M., St. John's College, Oxford, "

The Hon. Pierre Soule, U. S. Minister, at Madrid; the Hon. Wm. Frerrett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 99 President street, Brooklyn. feb18–6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St. Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh avenue, corner 14th-street.

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

LIFE AND FIRE INSURANCE.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favorable terms.

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GEORGE B. DEANE, Surveyor. my20–1y

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

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Crowell Adams, 244 Fulton-st.
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Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W. Conckling, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st
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Israel Minor, 214 Fulton-st.
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Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

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WILLIAM F LEGGETT, Secretary. ap22–6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
apl-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
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HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

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THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

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Henry G. Reeve,
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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 25		
		238,255 00	336,022 40
Balance			$1,895,114 12
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
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John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

NEW YORK LIFE INSURANCE COMPANY,
106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. jal–tf

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

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S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
m25–6m JOHN T. METCALFE, M.D., } Medical Examiners.
EDWARD FIELDS, M.D., }

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

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ALEXANDER M. McKEE, Secretary. JOHN N. WYCKOFF, President.
f25–6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

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[f4-1y] WILLIAM P. LYON, Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

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Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

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Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar6–tf

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29–6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist. Refers to the citizens of New York. ap29–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25–6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

CLOCKS, Etc.

REMOVAL TO No. 550 BROADWAY.—TIFFANY & CO. (late Tiffany, Young & Ellis,) beg respectfully to announce their removal into their new, elegant, and commodious store, No. 550 Broadway, east side, between Spring and Prince streets, where, on Thursday Morning, June 1, they opened, with many novelties added to their former assortment, forming the most complete and varied stock of DIAMOND and other RICH JEWELRY, SILVER WARE, WATCHES, CLOCKS, PARIS GAS FIXTURES, BRONZES, DRESSING CASES, DESKS, FANS, OPERA GLASSES, RICH PORCELAIN, etc., etc., that has ever been offered in this country. je3–4t

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

INSULATED LIGHTNING CONDUCTORS, for Building and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & WEST, 51 Beekman street,
m18–6m and No. 4 Liberty Place.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM NO. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM NO. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

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Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

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Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM NO. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM NO. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM NO. 7.

Medallion Carpets, with borders; Mosaic and Axminster of one entise piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM NO. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM NO. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM NO. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

PIANOS AND MUSIC.

PIANOS! PIANOS! PIANOS!—ELY & MUNGER, Manufacturers and Dealers in Pianos, wholesale and retail, beg leave respectfully to call the attention of purchasers everywhere, to their extensive assortment of Piano Fortes, now ready and open for exhibition at their spacious warerooms, 321 Broadway, first building above the Hospital. Purchasers will here find one of the largest and most select stocks of Pianos in the United States, new and secondhand, and at prices to suit the times. Our motto is "A nimble sixpence is better than the slow shilling." New and Secondhand Pianos to let with privilege of purchasing; also payable by instalments to suit customers. Secondhand Pianos at $25, $40, $60, $75, $100, $125, $140, and $160 each

Also HALL'S PATENT "CELESTIAL" PIANOS; manufactured by us exclusively; the most gigantic improvement of the age in Piano Fortes, and so pronounced upon by the greatest Pianists and musical artists in the country. [je3–3m] ELY & MUNGER, 321 Broadway.

NEW UP-TOWN MUSIC AND PIANO ESTABLISHMENT. COOK & BROTHER have just opened, at 843 Broadway, an extensive assortment of Music and Pianos.

Sole agents for Haines, Brother, & Cummings' superior Piano Fortes. Hallet & Davis' Pianos, with Æolian attachment. New and old Pianos to let. Music bound. Teachers and dealers supplied on the most liberal terms. my27tf

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20–1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13–1y 441 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. apl-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

THE NEW-YORK PIANO & MUSIC ESTABLISHMENT.—HORACE WATERS, 333 Broadway.

T. GILBERT & CO'S celebrated Pianos, with iron frames and circular scales, are acknowledged by artists and the public to be unrivalled. Their beauty of tone, and solidity of construction, having stamped them as the best pianos in the world.

THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ and Flute; and of course, being the owners, it is needless to add, they supply the public with Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms. Gilbert's Boudoir Pianos are now acknowledged to be equal, if not superior, to Collard & Collard's Boudoirs of London, which have hitherto carried the palm.

HALLET & CUMSTON'S PIANOS.—This is the original Hallet, whose instruments have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as affirmed by those interested.

Mr. WATERS being exclusive Agent for all the above Pianos, he can offer them at prices, wholesale and retail, lower than any other seller in the United States, and as low as they can be obtained at the factories.

HORACE WATER'S PIANOS, manufactured expressly for him, and the only New-York Piano he has felt willing to give the guarantee of his name; possessing a power of tone equal to ERARD'S Grand Piano, and a harmonious continuance of sound, nearly equal to the Organ-Pianos of other make.

In a word, Mr. WATERS has an assortment which affords an opportunity for selection not to be had in any other house in the Union.

All Pianos sold are warranted to give entire satisfaction.

Second-hand Pianos from $75 to $150.

Melodeons.

This department comprises the latest styles and most improved makes in the country.

GOODMAN & BALDWIN'S PATENT ORGAN MELODEON, with TWO BANKS OF KEYS, Coupler, Stop, Swell-draw, &c., the only thing of the kind in the country—a sweet and powerful instrument, pronounced by Organists to be superior for Churches, or Organ-practice, to the medium-sized Organ.

	Retail Prices.
No. 1, Five Octave, Scroll Legs,	$75
No. 2, Five Octave, Piano style,	100
No. 3, Five Octave, Extra,	115
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No. 7, Five Octave, Goodman's Patent,	200

S. D. & H. W. SMITH'S well-known and justly celebrated Melodeons.

	RETAIL PRICES.
Portable, 4½ Octave,	$60
Portable, 5 Octave,	75
Piano case, cone legs, 5 Octave,	100
Piano case, full round machine legs, 5 Octave,	115
Fancy case, curved legs, 5 Octave,	140
Piano style, two sets of Reeds, 5 Octave,	150
Piano style, 6 Octave,	140

☞ Messrs. Goodman & Baldwin's and S. D. & H. W. Smith's are the *only* Melodeons tuned in the equal temperament. ☜

Melodeons of others' make from $45 to $150.

BROWN'S CELEBRATED HARPS, from $250 to $1000.

MARTIN'S UNRIVALLED GUITARS, from $25 to $60.

FLUTENAS, from $5 to $25. FLUTES, from $2 to $40.

ACCORDEONS from $2 to $20. VIOLINS, from $3 to $25.

Music.

This department comprises the products of the great Masters of the European and American continents, and is receiving constant additions, by an extensive publication of the most choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries, wishing to purchase any Music published in the United States, or make arrangements for continued supplies of Mr. WATER'S new issues, will find it for their interests to call, or forward their orders.

Music sent by mail postage free. m18–3m

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.

Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No. 385 Broadway, New York.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18-1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one an a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 18 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co. N. Y., shall have our immediate attention.

JONES & HITCHCOCK.

G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rebang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4–1y *West Troy, Albany County, New-York.*

WANTS.

NEW YORK EMPLOYMENT OFFICE, 478 Broadway. Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [apl–3m] T. P. SAUNDERS, Proprietor.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4–1y

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegéres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24–1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

CHARGE OF INTOLERANCE AGAINST THE GREEKS.—Let us first understand what it is that these bigoted members of the Greek Church are required to tolerate, and what amount of toleration can be reasonably expected of them. Their assailants would not, I presume, complain of them for not tolerating the errors of Roman Catholics; and it must be admitted that the Greek Church has for centuries shown itself very intolerant of the Papal claims. Its intolerance of Monophysite and Nestorian heresy—by which it has justly earned its title of "orthodox"—is probaby less excusable in eyes of its calumniators, who have so little appreciation of the great objective truth which those heresies impugn, and so inadequate a sense of the legitimate consequence of those errors; but, doubtless, the intolerance of *Protestantism* is the gavamen of the charge.

And what then is the form of Protestantism which they are required to tolerate? I must say that this question has been most unfairly kept out of sight throughout this discussion. The Bible has been the *nom de guerre* of Bishop GOBAT, Lord SHAFTESBURY, and their allies; although they know perfectly well that it is not the Bible, but the interpreter of the Bible, of which the Oriental clergy are suspicious—reasonably and justly suspicious, as I maintain, if we may suppose them to have any regard for the integrity of the faith, and the stability of their people in the apostolic doctrine and fellowship. For certainly that class of Protestants by whom those ancient Churches have been assailed are not one whit more strenuous against their practical corruptions than they are against some of the most cherished doctrinal truths. It is the Sacramental system in those Churches that is the fundamental error in the view of such religionists. It is not what is false, but what is true in them (true, I mean, according to the judgment of the Anglican Church) that most provokes their hostility. It is what they love to call "the soul-destroying doctrine of baptismal regeneration," and faith in the real presence in the holy Eucharist, however held, and the claim of apostolic succession, that constitute the vital corruptions of Oriental Christianity in the theory of those who charge them with intolerance; and simply because they feel that they cannot, consistently with their duty to the souls committed to their charge, allow them to be seduced from what they, in common with the whole Catholic Church, have maintained for nearly two thousand years, to Lutheran or Calvinistic or Congregationalist irreverence and vanity, without an effort to save them. It is on this account that they are to be branded—not in Exeter-Hall, but in diplomatic despatches and blue books, and in the House of Peers, as intolerant bigots and fanatics, less enlightened than their barbarous persecutors and oppressors, the Turks.—*Guardian.*

CLERICAL CHANGES.

Letters and papers for the Rev. F. W. SHELTON will be directed to Montpelier, Vermont.

The Post Office of the Rev. J. MAXWELL PRINGLE is Wateree, S. C., and not Fort Motte, as accidentally printed in the last Journal of Convention. Church papers will please copy this correction.

The Rev. WILLIAM W. BOURS has removed from Geneva to Syracuse, W. N. Y., and is in charge of St. James' Free church, during the absence of the rector in Europe.

The Rev. J. W. MCCULLOUGH, D.D., has resigned the rectorship of St. Luke's church, Jackson, Tenn., and the Professorship of Mental and Moral Philosophy, Logic and Rhetoric, in West Tennessee College; and accepted a Professorship in the Nashville University, which, under a new organization, is to go into operation on the 2d of October.

MARRIED,

On Wednesday the 7th inst., by the Rev. William E. Eigenbrodt, GILBERT F. ACKERMAN to CHARLOTTE T., youngest daughter of David Brush, Esq., both of this city.

In New York, on Thursday the 8th inst., by the Rev. George Jarvis Geer (of the church of the Holy Apostles), Mr. JOHN POWELL to Mrs. MARY E. LEWIS, both of this city.

On the 6th instant, at Sotley, St. Mary's county, Md., by the Rev. Wm. Scull, Mr. JAS. R. THOMAS to Miss JENNETT ELLEN BRISCOE.

On Wednesday, June 14th, 1854, at St. Clement's church, by the Rev. T. A. Eaton, Mr. STEPHEN WHITE and Miss CAROLINE E. DE LA PIERRE, both of this city.

NOTICES.

☞ THE REV. DR. HOOKER (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman.* Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

The Rev. E. Syle, Missionary to China, will preach in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, June 18, *with reference to the Chinese Mission.* Service to commence at 7½ o'clock.

General Protestant Episcopal Sunday School Union and Church Book Society.—The Annual Meeting of the Board of Managers will be held on Wednesday, 28th of June, 1854, at 5 o'clock P. M. in the Sunday Schoolroom of St. John's chapel, New York.
J. A. SPENCER, Secretary.

A Special Meeting of the Society will be held on the same day at the same place at 5¼ o'clock, P. M., to receive the report of the Committee, and organize under the new charter.
J. A. SPENCER, Sec.

Church of the Good Shepherd, No. 68 East Broadway, near Market street.—Divine Service every Sunday at 10½ A. M. and 3½ P. M. Seats all free. Sunday-school at 9 and 2½ o'clock.

The Church of the Holy Innocents.—The opening services of the church of the Holy Innocents will be held on the 1st Sunday after Trinity, June 18th. The Rector-elect will be instituted at half-past 10 o'clock, A. M., by the Rev. William Berrian, D.D., the Institution Sermon being by the Rev. Francis Vinton, D.D.

The rector's address will be delivered at the second service at half-past 3 o'clock, P. M., and the sermon at the third service at 8 o'clock, P. M., will be by the Rev. Samuel R. Johnson, D.D.

Church of the Good Shepherd.—This free church having now a very desirable location in East Broadway, the vestry have determined to purchase a small organ, for the purpose of sustaining the service with propriety; and they will be grateful for any help towards the payment of the expense incurred.

The services of this church have beeu freely given to the destitute for some eight years past, and now that a little help is needed, it is humbly hoped that the appeal will not be in vain. It is in contemplation to erect a small church edifice soon, which, with some other expenses, will make it necessary for us to raise some $12,000, by contribution and subscription.
R. HOYT, rector.

Associate Alumni of the General Theological Seminary.—The annual meeting of the Associate Alumni of the General Theological Seminary will be held in the lecture-room of St. Peter's church, New York, on Tuesday the 27th of June, at 7 o'clock, P. M. The annual sermon will be preached in St. Peter's church on the same evening; services commencing at 8 o'clock. The annual essay will be read in the seminary chapel on the following day at 2 o'clock.
je10-3t A. BLOOMER HART, Rec. Sec'y.

The annual meeting of the Board of Trustees of the General Prot. Epis. Theological Seminary will be held in the Sunday schoolroom of St. John's chapel in this city at 6 o'clock P. M. on Wednesday the 28th inst.
RICHARD COX, Sec'y pro tem.

ACKNOWLEDGMENTS.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

S. Cambreling, Esq., don., $50; Ascension, Greenpoint, Rev. E. C. Bostwick, $4 26; Annunciation, N.Y., Rev. Dr. Seabury, 'Whitsunday off'gs,' $89 45; St. Luke's, N. Y., Rev. I. H. Tuttle, $21; total $164 71.
C. N. S. ROWLAND, Treasurer, 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

St. Paul's, Kinderhook, Rev. F. T. Tiffany, $7 31; Bethesda, Saratoga Springs, Rev. J. S. Kidney, $12 88; Christ, Morristown, Rev. John Scoville, $10; Christ, Sag Harbour, Rev. I. Pardee, $2 50; Trinity, West Troy, Rev P. K. Cady, $12 57; Christ, Patterson, Rev. S. Davis, $2 07; St. Paul's, Sing Sing, Rev. W. F. Halsey, $40 60; total $90 37.
C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

The Rev. J. Lloyd Breck, for the Ojibwa Mission, thankfully acknowledges the receipt of the following offerings:

$20, N. J. C., for the Chippeways; $8, a thank offering from Sandy Hill, Rev. S. B. Bostwick; per T. N. Stanford, Esq., N. Y.—$1. St. Stephens, Middlebury, Vt.; $40, S. S. St. Lukes, N. Y., for education of Chippeway boy; $34. do, St. S. John's chapel, N. Y.; $1, Christ, Hudson, N. Y.; $8, Trinity, Plattsburgh, and its S. S.; $8 71, All Saints, Lower Dublin, Pa., Rev. F. W. Beasley.
Ojibwa Mission House, Minnesota,
May 29, 1854.

St. Ann's church for Deaf-Mutes.—The following subscriptions to the Building Fund are gratefully acknowledged

Miss C. A Hedges, $200; H. Sheldon, H. Dwight, Jr. each $100; H. C. De Rham, E. White, O. Bushnell each $50; R. S. Fellows, H. Cary, H. S. Terbell, J. H. Young, each $25; J. A. Machado, W. G. & Co., E. Russell, E. Penfold, G. Griswold, each $10; J. H. Cornell, G. Christ, R. W. Jaffray, T. Banks, Miss E. D. S. Lyman, Mrs. Governeur Morris, H. M. Chamberlayne of Va., each $10; F. Lawrence, J. H. Reed, L. Brewster, W. A. Bayley, A. Barratt, H. Hesmen, Miss Sarah E. Wayland, J. B. Church, T. S. Carpender, each $5; F. R. Grote, W. Rowe, W. W. Marston, T. Amos, C. H. McIntire, W. H. Loomis, each $1.

Subscriptions may be sent to Augustin Averill, the Treasurer of the Fund, 47 South street; Messrs. Stanford & Swords; Mr. Robert Leeder, the deaf-mute collector; or the undersigned, Minister of the parish.
THOMAS GALLAUDET, 22 Third street.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following gifts:

Rev E. Ingersoll, rector of Trinity, Buffalo, through Bishop Wainwright, a thank offering for a safe return from sea, $20; R. D. Van Wagenen, through T. P. Cummings, $25; M. O. F., White Plains, through Stanford & Swords, $3.
D. V. M. JOHNSON.

N. B. Further gifts may be sent to the Missionary, care of Messrs. Stanford & Swords, 637 Broadway; or to Charles Ely, 104 Broadway; Edward Haight, Bank of the Commonwealth; T. P. Cummings, 121 William street.

Advertisements.

FRANK WILLS, ARCHITECT, Member of the London and New York Ecclesiological Societies, Architect of Christ Church Cathedral, Fredericton, New Brunswick, author of Ancient English Ecclesiastical Architecture, adapted to the wants, &c., &c., has removed to 637 Broadway, N. Y., the building occupied by Messrs. Stanford & Swords, the P. E. Sunday School Union, &c.

Mr. Wills has a vacancy for a pupil; he should be well educated, and have some knowledge of drawing. je10-3m

FIRST SPRING CIRCULAR of D. DEVLIN & CO., from their new warehouse, Nos. **258** and **260** Broadway, corner of Warren street.

We beg to inform you that we have moved into our new warehouse, Nos. 258 and 260 Broadway, corner of Warren street, and we are now opening large and varied assortments of SPRING and SUMMER CLOTHING and FURNISHING GOODS, both for men's and boys' wear, manufactured expressly for our city trade, and to which we invite your special attention. Our MERCHANT TAILORING DEPARTMENT, on the second floor, for which we have been fortunate in securing the services of gentlemen of established reputation in this city and Paris, as cutters of taste and judgment, is organized, and invites your orders. This department we shall keep supplied with a full stock of the most desirable articles for custom work.

At the beginning of an enterprise so extensive in its line, and forming as it does a new feature in the trade of our city, it will be expected that we offer some statement of our intended operations, which we herein take pleasure in doing:

First.—As to our business. We purpose manufacturing and dealing in every article of men's and boys' wear, in the way of Readymade Clothing and Furnishing Goods, both for city and country trade. Also, to make to order any and every garment with dispatch for those who prefer being supplied from our custom department.

Second.—We purpose giving to every article manufactured by us so much care and attention as to stamp it with a style at once elegant and distinctive, and to have the quality of it always reliable and select.

Third.—It is our determination as it is our true interest to make our prices so uniform and so low as to secure popularity as well on the score of economy as of taste.

And lastly, we confess to the ambition of making our house in its trade and internal organization as worthy of the great metropolis of the Union as it confessedly is in its extent and proportions.

In brief we hope by the extensiveness of our trade to be enabled to give to each department, both wholesale and retail, an exclusive and perfect organization; and deservedly take the lead, not only in the style and quality of our goods, but in the low prices at which we shall be able to afford them; and the promptness and integrity with which our business will be conducted to merit that success which so large and desirable an enterprise should command. Very respectfully,
je10-4t D. DEVLIN & CO.

P. S Families and institutions will please notice that we have made extensive arrangements for the production of BOYS' CLOTHING.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston. Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3-6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine. now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in case of two dozen each.
GEO. SCRIVEN. Importer,
ap22-6m 93 Maiden Lane

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

LEBANON SPRINGS.—COLUMBIA HALL.—This establishment will be opened on the 1st of May next. Clergymen's families and others wishing accommodations in the Hotel, or detached Cottages, can be accommodated on favourable terms. A German Band, and every other thing necessary to make it an agreeable Summer residence, will be provided by its Proprietor,
ap8-3m HENRY HULL.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing Overalls, Frocks, Hickory Shirts, Linen Coats, &c, all of which will be sold at the LOWEST CASH PRICES.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

WM. H. DEGROOT & SON'S New York **Oak Hall** Cash Tailoring and Clothing Warehouse, 84 and 86 Fulton street, extending through to 47 and 49 Gold street.

An extra large stock of the most fashionable Spring and Summer clothing of every description, selling at prices that defy all competition. Having enlarged our store and manufactured double our former quantity of goods, we feel confident of suiting all customers, and "we wont be beat in selling cheap." The most skilful cutters are employed, and we have a separate apartment especially for those wishing their garments made to order, in which are constantly kept a large assortment of the latest styles of Cloths, Cassimeres, and Vestings.
my13-3m

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street

NEW HAT COMPANY.—When the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at and take a hat. tf

WHITE, THE HATTER, **212** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.

A large quantity of Straw Goods of all the latest styles. ap15-1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, THE CHATHAM STREET HATTERS, desire to call attention to their SPRING style, which is just issued while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. **57** Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8-6m

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G T GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, the necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d " " wrist.
3d " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

PURE WINE FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—The subscriber, in offering for sale these wines of the best qualities, respectfully apprizes his friends that he has REMOVED TO No. **44** BEAVER STREET, between Broad and William streets, where in future he will feel obliged by receiving their orders.
ap29-3m THOMAS McMULLEN.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.

F. V. MORRELL, 12 Grand street, cor. North First.
J. S. BURR, 129 South Ninth street.
WILLIAM FERRIS, 373 Grand street.
SAMUEL GROVES, 12 South Ninth street.

"I concur in the above.—ELBERT S. PORTER, Pastor of the church."

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Decrease 19,600 feet.

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